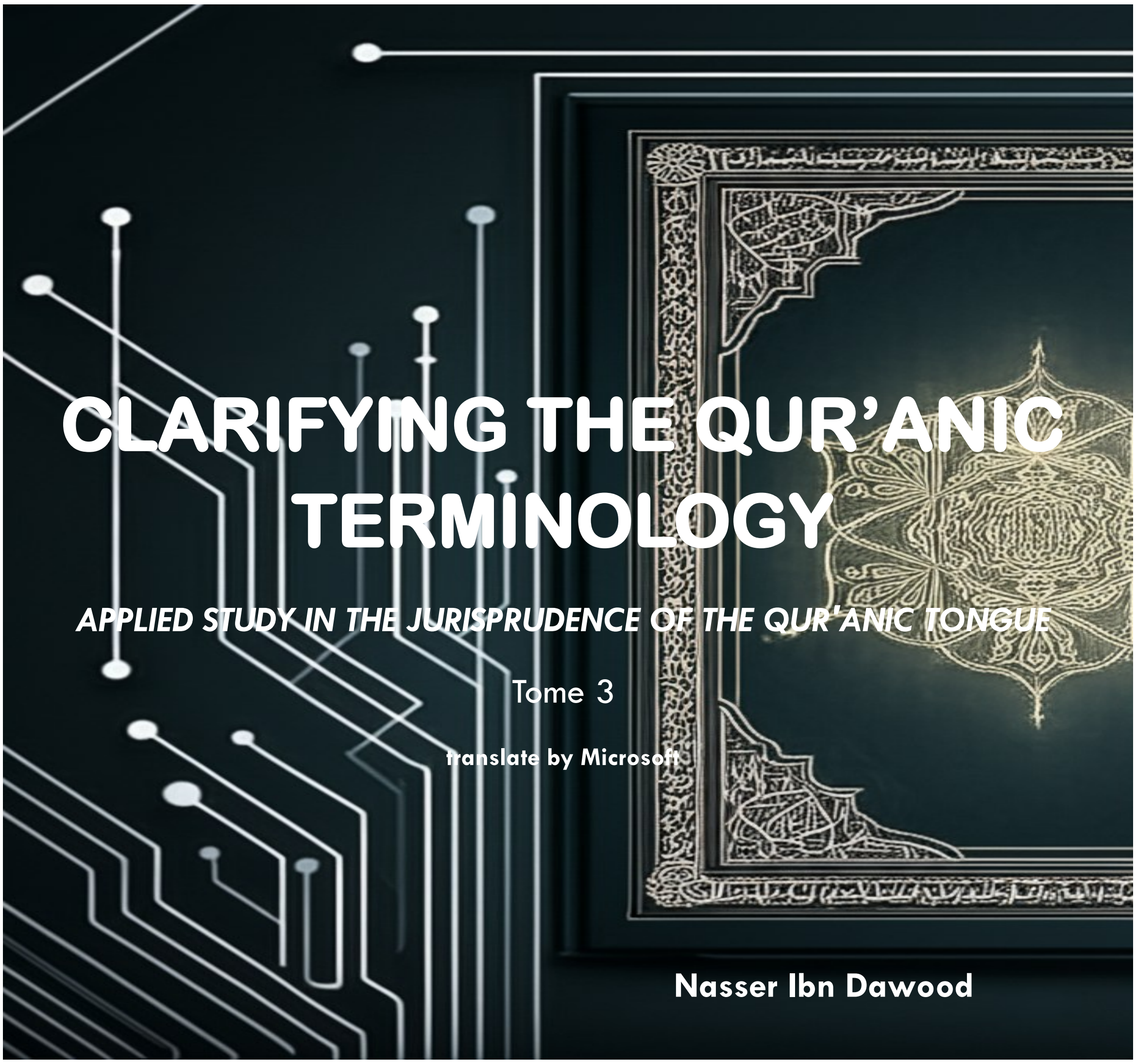


CLARIFYING THE QUR'ANIC TERMINOLOGY

APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC TONGUE

Tome 3

translate by Microsoft

Nasser Ibn Dawood

1 BOOK INTRODUCTION: " EDITING THE QUR'ANIC TERM: AN APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC TONGUE"

[P. 29] [P. 29]

In the name of God the most Merciful, the most Compassionate

I am pleased to present to the honorable reader this third edition of the book "Changing Concepts of Qur'anic Terminology as an Application of the Jurisprudence of the Qur'anic Tongue". **Due to the breadth and depth of his researches, this work is presented in three integrated volumes, and the** title of the book has been changed to: "The Liberation of the Qur'anic Term: An Applied Study in the Jurisprudence of the Qur'anic Tongue", this version of which came with several additions and specialized series in various fields and terms of the Qur'an, which deepens the methodological vision and expands its practical applications.

In the complex journey of life, man finds himself in front of a flood of information and ideas that contribute to the formation of his concepts and perceptions of the universe, of himself, and of his eternal destiny. However, these concepts, which are man's lens to the world, are not always clear or precise; they may be plagued by the fog of ignorance, the inclination of desire, the misinterpretation of misinterpretation, the constraints of blind imitation, and other factors that may distort the facts and mislead them astray. Here, in the midst of this challenge, the utmost importance of correcting concepts is highlight, as it is the light that dispels darkness, the Almighty said: "There has come to you from Allah a light and a clear Book, by which Allah guides those who follow His pleasure to the paths of peace, and brings them out of darkness into the light, by His permission, and guides them to a straight path" [Al-Ma'idah 15-16].

The correction of concepts is not an indispensable intellectual luxury, but rather a necessity of faith and methodology to achieve the desired guidance, a proper understanding of religion, and righteousness on the right path that we have been commanded to follow. Misconceptions such as obscurity obscure the light of truth from insights, and inevitably lead to erroneous applications of the lofty purposes of religion, and sow the seeds of division and conflict in the body of the nation. By striving tirelessly to correct these concepts, we remove this obscurity, open insight into the truths of revelation, and guide, God willing, to the straight path.

This book aims to deconstruct the Qur'anic codes and terminology based on the "clear Arabic tongue" rather than traditional interpretations, and to change the concepts of Qur'anic terminology as an application of the jurisprudence of the Qur'anic tongue, and to reconstruct the edifice of the correct understanding of religion and life. This is done by correcting the prevailing concepts and providing authentic visions of Qur'anic terminology, inspired by the essence of the Qur'anic language itself. This book is based in its methodology on the theoretical foundations and methodological controls that were detailed and rooted in our previous book: "The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript".

According to this precise methodology, which we call "Qur'anic jurisprudence", which is based on the belief that the Holy Qur'an is not just a linguistic text, but a unique linguistic and cognitive system, with a tight and intentional internal structure that explains itself by itself, enabling us to derive the rules of understanding it from its own linguistic and cognitive structure. This jurisprudence seeks to distinguish the specificity of the "Qur'anic Arabic tongue" from the common "Arabic tongue", and to understand its internal system and its subjective rules by tracing the use of the word in its multiple contexts, analyzing the relationships between verses and topics, and returning to the original Qur'anic manuscripts as basic evidence to understand the manifestations of this language in its first form.

This jurisprudence is based on methodological foundations and foundations, the most important of which are: understanding the essential connotations of "letter names", considering "al-Mathani" (literal pairs) as the pivotal structural and semantic system that reveals the "kinetic meaning" and negates synonymousness, and returning to the evidence of manuscripts, while adhering to strict controls derived from the Qur'an itself, such as "the context in its multiple dimensions (verbal, objective, and the context of the first revelation)", and the overall system, rejecting contradiction, distinguishing between the arbitrator and the similar, and setting precise controls for the use of external knowledge in a way that does not overshadow the originality of the text.

The concepts addressed in this book span various areas of life: religious, intellectual, social, and economic. It is a sincere invitation to re-read the Book of God and ponder its verses deeply and thoughtfully, to criticize interpretations that have sidelined or been influenced by limited historical contexts, and to reconsider the esoteric meanings and hidden treasures of the verses that form the essence of the eternal Qur'anic message. The book also encourages harnessing the tools of the age, such as modern technology and collective interaction, to understand the Qur'an in a deeper and more comprehensive way, inspired by the saying of the truth: "Do they not meditate on the Qur'an or on the hearts of its locks" [Muhammad: 24].

The Methodology of the Book: Return to the Original and the Light Shown

This book is based in its methodology on two main axes: correcting the misconceptions that have accumulated over the ages, and a serious and genuine return to the contemplation of the Holy Qur'an as an authentic starting point for reform and renewal in the lives of Muslims, individuals and groups. We are inspired by the words of Allah, the Almighty: "And We have sent down to you the Book as an explanation of all things, and as a guidance, a mercy and good news for the Muslims" [An-Nahl: 89]. This noble verse confirms that the Holy Qur'an is the first and last reference, and that some of it interprets each other, which is the unique approach of God. Didn't Allah Almighty explain the description of "the straight path" in Surah Al-Fatiha: "The path of those on whom You have been blessed" [Al-Fatiha: 7], and then explained in detail who are those who have been blessed in Surah Al-Nisa: "And whoever obeys Allah and His Messenger, then those are with those whom Allah has blessed, from among the Prophets, the righteous, the martyrs, and the righteous, and the best of companions" [Al-Nisa: 69].

This integrated methodology includes the following axes:

- Understanding the Qur'an with its internal rules: Starting from the fact that the Qur'an interprets each other, taking into account the general context (the general purposes of the Qur'an) and the specific context (the reason for the revelation and the specific subject of the verses).
- The Arabic language is clear – understanding the Qur'anic concepts as understood by the first generation in whose language the Qur'an was revealed, as the Arabic language transcends the boundaries of the language to include culture, thought and the environment, guided by authentic linguistic dictionaries.
- Contemplation with the mind and the heart together: Applying the mind to understand the verses and sensing their spiritual and moral meanings in the heart, in order to achieve the desired balance in receiving.
- Focusing on the overall purposes of the Qur'an: Understanding the verses in the light of the general purposes such as achieving justice, mercy and charity, as in the words of the Almighty: "Allah commands justice, charity, and kindness... [An-Nahl: 90].
- Detachment from historical influences and return to the original text:
    - Re-reading the Qur'an away from interpretations influenced by historical and social contexts.
    - Purifying understanding from narrations that are doubtful or that are explicitly contrary to the Qur'anic text.
    - Focusing on the Qur'anic text as it was revealed, with the help of the original Qur'anic manuscripts (paper and digital), and relative freedom from later human additions (such as periods, diacritics, and endowment marks that were placed for facilitation) when trying to delve into the first meanings.
- Use of the scientific method: accurate linguistic analysis and comprehensive objective analysis of the verses.
- Treating the Qur'an as a comprehensive book of guidance: Recognizing that the Qur'an is not just a book of jurisprudential rulings, but rather an integrated way of life that guides man in all aspects of his existence.
- Cooperation and Knowledge Integration: Benefiting from the efforts of sincere scholars and researchers and encouraging sober scientific research on the Holy Qur'an.

Interactive Reflection and Digitization: Towards a Contemporary and Authentic Understanding

In an age of technology and rapid digitization, this book offers a renewed vision of Qur'anic contemplation, making the original Qur'anic manuscripts (both physical and digital) a pivotal starting point. This is manifested in:

- Digitally available manuscripts: to facilitate global access for researchers and theorists, while ensuring the accuracy of the original texts.
- Harnessing digital technology: such as artificial intelligence and data analysis, to contribute to a deeper analysis of the Qur'anic text, and to understand the history and development of manuscripts.

- Platforms for collective reflection: Encourage the creation of interactive spaces that enable contemplative people to engage in constructive dialogues on understanding and interpreting verses, based on the diversity of readings learned from manuscripts.
- Constructive critical interaction: which allows for the review and discussion of multiple perspectives, enriching a comprehensive understanding of the Qur'an.

The Holy Qur'an is the strong rope of Allah and His great blessing upon all mankind: "O mankind, a proof has come to you from your Lord, and We have sent down to you a clear light" [al-Nisa: 174]. It is the opportunity to survive and to be a farmer in this world and in the Hereafter. Ultimately, the choice is up to man: either to make him a light, a guide, a healer, and a way of life by following him and accepting him, so that he will attain happiness in the two abodes, or he will be offered about it and taken as an abandonment, making him an argument against himself and deserving of misery and loss. Let the sincere and serious return to the Qur'an, through reflection, understanding and action, be our supreme project and our path to salvation and pride.

Presented in an integrated series of specialized and interconnected essays, this work represents a novel and comprehensive vision that addresses a central problem: how to understand and manage the Holy Qur'an authentically and effectively in our digital age, transcending the problematics of traditional understanding and historical influences that may obscure its lights. These essays combine to present an "interactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by going back to the primary origins and sources: the Qur'an itself (as the primary source that interprets each other) and the original Qur'anic manuscripts, while emphasizing an understanding of the "clear language of the Qur'an" and its internal rules. The book is not content with criticism, but also presents a series of new concepts and original insights that reconstruct the correct understanding of religion and life.

The ultimate goal of this integrated series is to enable the reader to build a lively and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive "book of guidance" in all aspects of its life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the age. It is an appeal to every human being who seeks the truth, seeks spiritual and moral elevation, and wishes to build a healthy and cohesive society, responding to the call of the truth: "Hold fast to the rope of Allah, all of you, and do not be divided" [Al-'Imran: 103].

We ask Allah to grant success and repayment, and to make this work sincere to His noble face and beneficial to His servants.

The author mentioned it: Nasir ibn Dawood.

(Third Edition)

2 THE HUMAN CALIPHATE PROJECT: THE PURPOSE OF EXISTENCE AND THE TOOL OF INVESTIGATION (QUR'AN)

Introduction: Why are we here?

Since eternity, man has been questioning the purpose of his existence on this earth. Was we created in vain, or does our existence have a higher purpose and a greater project? The Holy Qur'an provides a clear and pivotal answer to this existential question, which is summarized in the concept **of "Caliphate".** This article explores this "great human project" as presented by the Qur'an, and how the Qur'an itself is not just a religious book, but the primary tool and guide for the successful realization of this project.

1. Project Announcement: "I am making a caliph on earth":

The beginning was a sublime divine decision that was announced to the Most High: "And when your Lord said to the angels, 'I am going to make a caliph on earth... (Al-Baqarah: 30) This caliphate is not just a rule or a rule, but a **mission and a trust,** which means that man is God's agent and representative in building the earth, establishing justice, and achieving good in it according to the divine method.

2. The starting point and the question of the angels:

The Angels' Question... I will make in it those who corrupt it and shed blood... (Al-Baqarah: 30) does not represent an objection, but reveals the starting point of the human condition. He is a being who has the ability to choose between good and evil, between reform and corruption. It carries with it the possibility of descending into a "brutal primitive" state (as Aladdin Bab Bakr describes it), but it also carries the capacity to rise and transcend.

3. The purpose of the project: towards praise and sanctification:

The ultimate goal of this project, and the fate that man must seek, is evident in the response of the angels themselves. We praise and sanctify You... (Al-Baqarah: 30) The goal is to move man from a state of potential corruption and bloodshed to a **state of knowledge of the laws of the universe and the laws of creation (the Sunnah of God), and to harness and use them in a way that leads to praise God** (showing His greatness and grace through our creativity and construction) **and sanctifying Him** (purifying Him and singling Him out for worship). This elevation is not done all at once, but through **cumulative learning** that requires effort and time.

4. The Qur'an as a tool and guide for the Caliphate:

Throughout history, God has provided humanity with aids and tools such as sending messengers and sending down books. The Holy Qur'an represents **the culmination of these aids and tools**. It is not just a book of worship, it is:

- **Guiding Guide:** Provides principles, values, and legislation that regulate the life of the individual and society and achieve justice.

- **A source of knowledge:** It reveals the traditions of God in the universe, souls, and history, and provides us with the knowledge necessary for urbanization.
- **A tool for acclamation:** It refines souls, elevates morals, and purifies hearts so that a person is qualified for succession.
- **The Permanent Messenger:** After the interruption of the sending of human messengers, the Qur'an became the final and permanent messenger that guides humanity until the Day of Judgment.

Conclusion:

The purpose of man's existence is not absurd, but rather a great project: **the caliphate on earth**, that is, building it and establishing justice in it according to God's method, and elevating it from a state of potential corruption to a state of praise and sanctification through knowledge and good deeds. The Holy Qur'an is the great divine tool and permanent guide that has been given to us to achieve this project successfully. Understanding this goal and this role of the Qur'an changes our view of it and how we deal with it.

3 RITUALS AS TOOLS OF SUCCESSION: REUNDERSTANDING PRAYER AND FASTING

Introduction:

Devotional rituals in Islam, such as prayer and fasting, are often seen as mere duties and rituals that we perform either in the hope of reward or out of fear of punishment. This understanding, while carrying part of the truth, may deprive these rituals of their true depth and their effective role as practical tools that assist man in his journey and in the achievement of his main mission: the **caliphate on earth**. This article calls for a re-understanding of prayer and fasting not as abstract burdens or duties, but as tools of empowerment and facilitation that God has given us to carry out our mission to the fullest.

1. Criticism of the Understanding of Duties as "Satisfying a Divine Need":

The prevailing understanding sometimes portrays worship as if God needs it (God is exalted above that), or as a tax that we pay. This perception dwarfs the greatness and absolute richness of the Creator. The Qur'an affirms that the benefit of worship belongs to man himself: ﴿... And whoever purifies himself, he purifies for himself... ﴾ (Fatir: 18), ﴿... And whoever gives thanks, he gives thanks to himself... (An-Naml: 40)

2. Prayer: Communication Tool, Extensions and Power:

Rather than being seen as abstract movements or heavy duty, prayer can be understood from the perspective of "instruments of succession" as follows:

- **Spiritual Communication:** It is the direct connection between the servant and his Lord, from which he derives **support, strength, and spiritual aids** to face the challenges and pressures of life.

- **The key to psychological comfort:** It is a moment of disconnection from the hustle and bustle of the world and a refuge in the source of peace and tranquility. It fulfills what the Prophet (peace and blessings of Allaah be upon him) requested: **"Rest in it, O Bilal."**
- **Compass and Guide:** Reading the Qur'an and pondering it in prayer reminds a person of his purpose and guides him to the right path.
- **Purification and purification:** Standing in the hands of Allah with reverence purifies the heart from the evils of sins and negligence.

3. Fasting: A tool for purification, purification and empowerment:

Fasting also goes beyond the mere abstinence from food and drink to become a powerful tool for man in his mission:

- **Purifying the body:** Fasting has scientifically proven health benefits in purifying the body from toxins and relaxing it.
- **Self-purification:** Breaking lust and controlling desires strengthens the will, purifies the soul, and teaches patience.
- **Clarity of mind:** Relative hunger helps to clear the mind and increase the ability to concentrate and think deeply.
- **Purpose:** All this physical, psychological and mental purification and purification is not an end in itself, but rather **a means to enable man** to perform his role as a successor better, and to be more able to take responsibility and make the right decisions. The benefit to man: ﴿**...And that fasting is better for you, if you only knew"** (al-Baqarah: 184).

4. Moving Beyond Fear to Understanding and Benefit:

When we understand rituals as tools of empowerment and facilitation that God has given us for our benefit and to help us in our mission, our relationship with them changes. We perform them not only as a duty or fear of punishment, but **with understanding, awareness, and a desire** to take advantage of their great benefits in the journey of succession and elevation.

Conclusion:

Reunderstanding rituals such as prayer and fasting from the perspective of the human aids in the "Khilafah Project" frees them from being mere rituals or heavy duties. They become practical means that God has given us to purify our bodies, purify our souls, strengthen our souls, and facilitate our task of building the earth and administering justice. This understanding makes us accept them with love, understanding and longing, realizing that they are from His mercy and grace upon us.

4 THE VOICE OF REALITY: HOW DID THE QUR'AN ADDRESS THE EARLY CONTEMPORARIES AND PRESENT ITS CREDIBILITY?

Introduction:

One of the important questions that may be asked is: How did the early people believe in the message of the Prophet Muhammad (peace be upon him) before the revelation of the Qur'an was completed, and without relying on the metaphysical and sensory paranormal as that given to some of the previous prophets? A deep analysis of the historical context and the first verses that were revealed, as put forward by the engineer Alaa al-Din Bab Bakr, reveals that the Qur'an provided **practical and realistic** "credibility" To the first addressees, he touched their lives and problems directly, and provided them with an explanation, solutions and real change.

1. Analysis of the reality of Makkah before the mission:

To understand how the Qur'an addressed reality, we must understand the nature of this reality:

- **The control of the Quraysh elite:** Economic, political, and religious power was concentrated in the hands of a few Quraysh elites.
- **Exploitation of religion: The** Kaaba and its religious status, as well as idols, were used as tools to strengthen the influence of this elite and achieve economic and political interests.
- **A system based on fear and deception:** Sorcery, belief in divination, witchcraft, and envy spread, and this fear was used to control and guide people.
- **Tribal polytheism:** Polytheism reflected and reinforced tribal division and served the interests of the elite.
- **Social injustice:** There were manifestations of social injustice, such as eating the orphan's money and not feeding the poor.

2. How the first verses addressed this reality (assuming the logical order of the reporting):

The first verses and surahs that were revealed were not just theoretical words or mere preaching, but they addressed this painful reality directly and offered an alternative and credibility:

- **The Challenge of the Economic Basis (Surah Quraish):** Verses such as "To Ilaf the Quraysh * To Ilham them the journey of winter and summer * Let them worship the Lord of this House * Who fed them from hunger and protected them from fear" linked the economic security and livelihood of the Quraysh directly to the "Lord of this House" (Allah), and not to the idols or the ruling elite. It provided an alternative explanation of their economic reality, one that meets their basic need for security and food, and directs them to the real source.
- **Breaking the system of fear (the two Talismans): The** two chapters of Al-Falaq and Al-Nas came to break the system of fear of magic, envy, sorcery, and the whispers of "Jinn" and "People" that were used for control. They offered direct recourse to the "Lord of the Falaq" and "the Lord of the People" as the only source of security and protection, freeing the people from fear of the alleged hidden forces.
- **Exposing hypocrisy and presenting the standard of true religion (Surah Al-Ma'un):** Verses such as: "Have you seen the one who lies about religion, and the one who

invites the orphan and does not urge the feeding of the poor? The elite that "lies about religion" has been exposed in practice, i.e., using religion as a cover for its hypocrisy and social injustice, while its real behavior (leaving the orphan, not urging the poor to eat, hypocrisy in prayer, forbidding helpers) exposes its lies. The Surah has provided a true standard for religion not in outward rituals, but in social and moral behavior.

- **Striking the basis of shirk (Surah Al-Ikhlaas):** "Say, 'He is Allah, the One... It came to strike at the basis of the system of polytheism that used to divide people and use it for tribal domination, and to offer a pure and simple monotheistic alternative that liberates the mind and conscience.

3. Conclusion: Factual Credibility as a Reason for Faith:

These early Quranic messages were not just beautiful words, but they were **a validation of people's reality**; they accurately diagnosed the ills of their society, exposed the falsity of the dominant elite, broke the system of fear and deception, provided practical solutions to their problems, and opened the door of hope and liberation for them through direct contact with the One, Just, Merciful God. It is this realistic credibility and direct conformity with their lives and problems that attracted people to the message and made them follow the Prophet (peace and blessings of Allah be upon him) with confidence, even before the revelation of the Qur'an was completed or a vision of the material paranormal. They found in the Qur'an an explanation of their lives and a path to their salvation.

Conclusion:

Understanding how the Qur'an addressed the reality of early contemporaries reveals an important aspect of its "credibility." Their faith was not merely an occult belief, but the result of a living interaction with a message that touched their reality, diagnosed their pain, offered them a practical alternative and realistic solutions, and gave them a sense of liberation, dignity, and empowerment. This confirms that the Qur'an is not a book separate from reality, but rather a light that interacts with every reality, exposes its falsehood, and guides them to its correction.

5 THE CONCEPT OF WORSHIP IN ISLAM: COMPREHENSIVENESS AND DEPTH BEYOND RITUALS

Worship is the essence and purpose of Islam, and it is the close bond that binds a slave to his Lord. But the concept of worship in Islam goes far beyond just performing well-known rituals and rituals such as prayer, fasting, zakat, and hajj. It is a comprehensive, broad and profound concept that extends to all aspects of the life of a Muslim, and constitutes the essence of his human existence.

Comprehensive worship in all walks of life:

Worship in Islam is not confined to the mosque or at specific times. Rather, it is a complete way of life, guiding the Muslim at every moment of his day. Worship includes:

- **Visible devotional rituals:** These are the five pillars of Islam, which include prayer, fasting, zakat, and Hajj, in addition to the remembrances of the day and night, the reading of the Qur'an, supplication, and other apparent acts of worship that the Muslim performs directly to God Almighty.
- **Daily actions with the intention of getting closer to God:** The broad concept of worship includes every action that a Muslim performs in his daily life with the intention of getting closer to God and calculating the reward from Him. Eating, drinking, sleeping, working, studying, marrying, raising children, kinship, charity to one's neighbor, and helping the needy can all be turned into acts of worship if the Muslim intends to do them in the face of Allah and adheres to the laws of Allah.
- **Good Manners and Good Dealings:** Good manners and good dealings with people are an essential part of worship in Islam. Honesty, honesty, sincerity, justice, humility, mercy, patience, generosity, and other virtuous morals are acts of worship by which the Muslim draws closer to Allah Almighty. Similarly, good dealings with people, such as cooperation, solidarity, fairness, and the granting of rights, all fall within the framework of comprehensive worship.

Worship is the purpose of human existence:

The text indicates that worship is "the purpose of human existence", which means that God Almighty created man for a great purpose, which is to worship Him alone and He has no partner. Worship is not just a mandate imposed on man, but it is the secret of his existence and the purpose of his creation. Through worship, man achieves his human perfection, elevates himself to the highest levels, and attains the satisfaction of God Almighty in this world and the hereafter.

The matter of worship and the correct approach to it:

Worship in Islam is not left to personal whims or ijtihad. Rather, it is a command from Allah Almighty, which the Muslim must adhere to and perform according to the correct method laid down by Allah and His Messenger (peace and blessings of Allah be upon him). The correct approach to worship is summarized in two basic things:

1. **Sincerity to Allah Almighty:** Worship must be sincere to the face of Allah Almighty, and it does not mean hypocrisy, reputation, or worldly interest for the Muslim. Sincerity is the spirit of worship and its acceptance by Allah Almighty.
2. **Following the Prophet (peace and blessings of Allaah be upon him):** Worship must be in accordance with the Sunnah of the Prophet (peace and blessings of Allaah be upon him) in its quality, conditions and pillars. The Prophet (peace and blessings of Allaah be upon him) is a good example for Muslims in all things, including worship.

The importance of understanding the correct approach to worship:

Understanding the correct method of worship and applying it in life is of great importance, as it is:

- **He achieves the pleasure of Allah Almighty:** Allah Almighty does not accept from worship anything except that which is sincere to His face and in accordance with the Sunnah of His Prophet (peace and blessings of Allaah be upon him).
- **Strengthens faith and increases piety:** Correct worship raises faith and piety in the Muslim, and makes him more fearful of Allah Almighty and observes Him in secret and in public.
- **Refines the soul and purifies the heart:** Correct worship purifies the soul from bad morals, purifies the heart from impurities and whims, and purifies and elevates the soul.
- **Reforms society and strengthens the Ummah:** When Muslims perform the correct worship, it reflects positively on the society and the Ummah, reforming their conditions and strengthening their unity and cohesion.

In conclusion:

The concept of worship in Islam is a rich and integrated concept, which encompasses all aspects of the life of a Muslim, and aims to achieve the goal of human existence, which is the worship of God alone and has no partner. In order for worship to be acceptable to Allah Almighty, it must be sincere to His noble face and in accordance with the Sunnah of His Prophet (peace and blessings of Allaah be upon him). We ask Allah Almighty to grant us the correct understanding of worship and to help us to perform it in a way that pleases Him, for He is the Guardian and Able to do that.

6 "WE" IN THE HOLY QURAN

The plural form "we" in the Holy Qur'an does not refer to God Almighty, but rather to another entity, the soul (Jibril and Mikaal).

1. God Almighty speaks of Himself in the singular "I" and not in the plural form "we" when He refers directly to Himself.

- Quranic Evidence:
  - **Surah Al-Taha:** "I'm allaah, i'm allaah, i'm going to be a'l-'a'a'" (14).
  - **Surah Al-Qassa:** "Fi'l-Ma'a', 'A'l-'a', 'A'l-'A'a', 'A'l-'A'a', 'A'l-'A'a', 'A'l-'A'a', 'Al-'A'l-'A'a'a', 'A'l-'A'a'a', 'Al-'A'l-'A'a'a', 'Al-Sha'a', 'A'l-'A'a'a', 'Al-'A'a'a'
  - **Surah Al-Namal:** "Ya musa aa aa'ala al-'aziz al-'ah" (9).
  - **Surah Al-Nahl:** "Ya'a'l-'a'l-'a
  - **Surah Al-Anbiyyah:** "Waza al-nawa'i wa'l-nawa'i wa'l-da'aa'a'l-da'a'a'l-da'a'l-a'i'a
  - **Reasoning:** These and other verses confirm God's use of the singular form "I" when talking about His divinity and oneness, even in places of exaltation.

2. The plural form "we" in some verses cannot be for God, because it is used in contexts that are not befitting God's transcendent self.

- Quranic Evidence:
  - **Surah Al-Kahf:** "Wa'ma'a'a'l-ghul'aa'a'a'aa', 'a', 'aw'a', 'aw'a', 'a', 'aw'a
  - **Surah Al-Baqarah:** "Wa'l-'a'l-'al-'aa'a'l-'a'l-'a'a'l-wa'l-'a'a'l-'a'wa'l-'a'l-wa'l-'a'a

- **Inference:** "So we feared" (we feared) and "and they did not oppress us" (and they did not oppress us) are actions that are not befitting of Allah (swt), which indicates that the speaker in the plural form is not Allah in these places.

3. The speaker in the plural form "we" is the soul (Gabriel and Mikael), who are separate from God, who carry out His command and send angels.

- Quranic Evidence:
    - **Surah Maryam:** "Wa'maa na'taanza'i'l-'aa ba'aa'a'aa'aa'.
    - **Inference:** "Except by the command of your Lord" indicates the existence of a "Lord" who commands the speakers in the plural, which indicates that they are not God.
    - **Surah Al-Faslat:** "I'm going to say, 'I'm going to say, 'I'm going to be a'l-'a', 'a'l-'a'wa'l'a'a'wa'l-'a'a'wa'l-'a'wa'a'l-'a'wa'l-'a'wa'a'l-'a'a'wa'a'l-'a'wa'a'l-'a', 'a'l-ta'a'l-'a'a'wa'a'l-'a', 'a'l-ta'a'l'a', 'a'l'a'a', 'a'l-'a', 'a'l-'a'wa'l-'a'
    - **Surah Al-Anqabut:** "Wa'l-ma'aa'a'l-ra'aa'l-'aa'aa'a'l-'aa'l-'aa'i'a'i'a', 'a'l-
    - **Surah Al-Safat:** "Wa'l-qa'dah al-sa'baqa'a'l-qa'a'l-'a'i'l-ma'aa'a'l-ma'aa'l-ma'a'l-'a'l-'a'il'a'l-'a'l-'a'l-'a'i'a'l-
    - **Reasoning:** These verses show that the angels "descend", "our messengers" and "our soldiers", which indicates that they are sent from a side other than Allah, which is the Spirit.
    - **Surah Al-Safat:** "Aam-e-Khalaq-e-Aa'l-Ma'la'i'a'i'a', wa'l-Sha'idun" (150).
    - **Surah Al-Hajar:** "Wa'l-Qa'l-'a'a'l-'A'l-'A'a'l-'A'a', '26-27.'
    - **The inference:** "We created the angels", "We created man", and "We created the jinn" in the plural, indicates that the spirit (Gabriel and Mikael) have a role in creation, with the permission of Allah.
    - **Surah Al-Isra:** "Wa'ais al-'a'lunak'aan al-rīrī'a'l-rī'a'l-'a'" (85).
    - **Surah Al-Ghaffar:** "Rafi'ah al-Da'rja'a'a'i dhu'l-'a'l-'a'a'i'l-'a'i'l-'a'i'a'l-'a'a'i'l-'a'a'i'a'a'i'a'l-'a'i'a'a'i'a'i'" (15).
    - **Surah Al-Nahl:** "Ya'a'l-'a'l-'a
    - **Inference:** These verses connect the "Spirit" to "the command of my Lord", "from His command", and "to the Spirit from His command", confirming that the Spirit carries out the command of Allah and commands the angels.
    - **Surah Al-Ta'qur:** "I'm going to say, 'I'm going to be a'm'a'a', 'a'i'm'a'a', '19-21.
    - **Inference:** "The saying of the Noble Messenger" is interpreted as the saying of Gabriel (peace be upon him), which is "obedient", i.e., obeyed by the angels.
    - **Surah Al-Baqarah:** "Qal-ma'an'aa'l-'aa'a'l-'aa'i'a'l-'a'i'a'a'i'a'a'i
    - **Surah Al-Nahl:** "Qal-na'l-nazlhu ruhu al-qadusi min'ab al-rabiqa ba'l-haa'l-husa'a'l-husayn al-'awwa wa'l-bush-e-ra'aa'l-mu'l-mu'min"(102).
    - **Inference:** The verses indicate that Gabriel and the Holy Spirit are the ones who send down the Revelation, and they are the Spirit who is meant by the plural form "we."

4. "We" in the Qur'an refers to the Muthanna and not the true plural, because the soul in question is Jibril and Mikaal (peace be upon them).

- **Inference:** The Arabic language does not have a pronoun for muthanna, so "we" is used to denote muthanna and plural together. In this context, "we" refers to Jibril and Mikaal, peace be upon them.

5. The Spirit (Gabriel and Michal) are obedient servants of God, and "our servants" in some verses refer to the servants of the Spirit and not directly to the servants of God.

- Quranic Evidence:
    - **Surah Al-Safat:** "Wa'l-Qa'l-Ma'a'adina al-'Mur-sa'li'een" (171).
    - **Surah Al-Noor:** "Wa'an-kihuwa al-'aa'aa', 'Wa'l-'a', 'a'l-'a', 'wa'l-'aa', 'wa'l-a', 'wa'l-'aa', 'wa'l-a', 'wa'l-'
    - **Inference:** "Our servants" in Surah Al-Saffat and "Your servants" in Surah An-Nur are interpreted to mean obedience and obedience to the command, not necessarily the worship of God. The Messengers of God are the "servants" of the Spirit in carrying out the command of God.

6. The Spirit (Gabriel and Michal) have limited knowledge of God's knowledge, and they record the deeds of the worshippers and bear witness to them.

- Quranic Evidence:
    - **Surah Al-Ja'athiyyah:** "Haa'a'l-ta'a'l-'a'a'l-'a'l-'a'l-'a'i'a'ah".
    - **Surah Yasin:** "I'm not a'm, i'm going to say, 'I'm going to say, 'I'm' and 'a', 'a', 'i'm'aa', 'a'm'a'a', 'a'aa', 'a'm'a',
    - **Surah Al-Isra:** "Ya'aa'm'aa'l-a', 'a'm'a'a', 'a'm'a'a', 'a'l-'a', 'a'm'a', 'a'l-'a'a', 'a'l-
    - **Surah Al-Taha:** "Ya'a'l-ma'aa'aa'i'a'i'a'a'l-da'a'a'l-a', 'a'l-'a', 'a'l-a', (110).
    - **Surah Al-Baqarah:** "It is the matter of the word that the prophet (peace and blessings of Allaah be upon him) said, 'I'm going to be a'l-baqarah,'
    - **Reasoning:** These verses indicate that the soul records the deeds of the worshippers ("we reproduce"), "we write", and "we count it"), but their knowledge is limited ("and they do not take notice of it except what they wish").

7. Jibril (peace be upon him) is the "Lord" of the angels and the guardian of what God has enabled him to do, but the true worship is for God alone.

- **Inference: The** text interprets "your Lord" in some verses as Jibril (peace be upon him) in the context of his powers and authority over the angels in carrying out God's command, emphasizing that pure worship belongs to God alone.

Summary of the idea:

The text proposes an alternative interpretation of the plural form "we" in the Qur'an, arguing that it refers to the soul (Gabriel and Mikael) as entities separate from God, but tasked with carrying out His command and managing the universe with His permission. This interpretation aims to resolve problems in understanding the plural as merely God's glorification of Himself, and to provide a new understanding of the role of the soul in the Holy Qur'an.

7 "HUSBAND" AND "HUSBANDS" IN THE QUR'AN: BEYOND BIOLOGICAL CONJUGATION TOWARDS FUNCTIONAL PARTNERSHIP

Introduction:
Is the concept of "husband" and "husbands" in the Holy Qur'an limited to the customary relationship between a man and a woman who are bound by a marriage contract? Or does the "clear tongue of the Qur'an", with its precise language and deep terminology, open the door to a broader meaning that goes beyond biological conjugation towards the concept of "functional partnership"? Traditional understanding has prevailed, especially when interpreting the term "Prophet's spouses", but contemplating the linguistic origin and the diverse Qur'anic usage invites us to reconsider and uncover the layers of meaning.

Essence of the Word: Conjugation and Sharing for a Purpose and Purpose:
Dictionaries of the authentic Arabic language reveal that the linguistic root (g and c) does not only signify a binary conjugation, but also carries with it the meaning **of comparison, similarity, similarity, and conjugation for a specific purpose or function**. A "husband" is a spouse, peer, or partner who is paired with others to achieve a common goal or an integrated function. "Marriage" in this sense means **to share a task, an attribute, or a goal**. In this sense, the conventional legal marriage relationship becomes only **a special case or application** of the broader concept of "marriage," and not the exclusive or primary meaning. This strongly supports the fact that the Qur'an never uses the word "wife" with the tied "ta'a," but rather uses the term "husband" to refer to both parties in the relationship, emphasizing the concept of partnership and association rather than dependency or separate characterization.

Qur'anic Uses that Emphasize the Functional Dimension:
The Holy Qur'an confirms this broad understanding through its use of the word "pairs" in contexts that go beyond human relationships, referring to **the system of functional conjugation in the universe**:

- Fi al-Nabaatat wa'l-Faaqahah: "I'm in na'bat al-shata'i", (wa'min kuli al-tha'a'a'i'a', wa'l-fi'a'l-fi'a'a'i', 'a'l-ja'a'i'a', 'a'l-'a', 'a'l-'a'.
- Al-Ma'am al-Khalqah: "Subhaan al-'aa'i'l-khaliq al-'a'a'aa'a'a'aa'l-'a'l-'a
- In the afterlife: "Gather those who have been wronged and their spouses" – i.e., their spouses and their counterparts who are functionally associated with them in injustice or in fate.

This diversity of usage confirms that the concept of "marriage" in the Qur'an transcends the biological dimension to include conjugation based on a common job, participation, class, or common destiny.

"The Prophet's Wives": A Functional Partnership and a Missionary Status:
When this deep understanding is applied to the term "the Prophet's wives", especially in the key verse "The Prophet is the first of the believers from among themselves, and his husbands are their mothers" (Al-Ahzab: 6), an explanation emerges that links the title **to the high functional role and spiritual and social status**. The word "his husbands" here, coupled with the venerable description "their mothers", may not necessarily refer to mere wives in the traditional sense, but more deeply and precisely to **The wives and partners of the Prophet (peace and blessings of Allaah be upon him) in a specific and**

great mission: **the guardianship and care of the Ummah and the affairs of the needy believers**. It is this functional role, similar to that of mothers in care, protection, and guardianship, that gives them the high status of "motherhood of faith," and explains why they are "husbands" (i.e., partners and functional consorts) of the Prophet in carrying the burdens of this responsibility. This understanding is also consistent with the broader Qur'anic view that terms such as "women" may be used in functional senses to refer to the groups in need of care that these "husbands" were involved in serving and taking care of.

1. **Distinguishing between "the wives of the Prophet" and "the wives of the Prophet":**

The noble verse indicates: "O Prophet, tell your husbands, your daughters, and the women of the believers that they should be judged by their robes... (Al-Ahzab: 59) It is clear that **the "wives of the Prophet" who are** concerned with the discourse and rulings of the House of Prophethood are a specific category that includes **"his husbands and daughters."** The "**Prophet's Wives" constitute** a special group within this category, and they are those who have been associated with the Prophet not only by a potential family bond, but also by a functional partnership that is essential in carrying his message. The "women of the faithful" are the women of the general society outside the direct house of prophethood.

2. **"Mothers of the Believers": Job Role and High Status:**

The Qur'an gives the "wives of the Prophet" a noble title and a unique status: "The Prophet is the first of the believers over themselves, and his wives are their mothers... This title is not understood as a mere symbolic honor, but rather reflects a deep functional role in **the guardianship and care of the Ummah and the affairs of the believers**, especially under the conditions of migration and establishment that require an effective system of social solidarity. It is a role similar to the role of a compassionate mother in care, protection, and moral and social leadership. Just as a mother dedicates herself to her family, the "mothers of the believers", as "husbands" (i.e., partners and functional partners) of the Prophet, may devote themselves to shouldering the burdens of this great social responsibility. Compare this role, while preserving the differences, with the roles of care and dedication played by figures such as nuns or ideal mothers who go beyond narrow family concern towards serving the wider community. This "motherhood of faith and sociality" is the essence of their high status as "husbands of the Prophet."

3. **Special Provisions and Their Functional Implications:**

The Qur'anic provisions on the "Prophet's Wives" come to reinforce this functional understanding:

- **Choice (Al-Ahzab: 28-29):** It was not only a choice between staying in a worldly marriage or divorce, but it was a choice between choosing the life of this world and its adornments, or choosing Allah and His Messenger and the Hereafter, which **means full commitment to the mission of the Message and its functional**

partnership and abandonment of worldly pleasures. Those who chose Allah and His Messenger became "husbands" in this profound sense.

- **"You are not like any of the women" (Al-Ahzab: 32):** This distinction does not mean only an honorary status, but also emphasizes their own responsibility and their different role as role models and those in charge of the affairs of the nation, which requires them to behave and behave in a manner befitting this position.
- **Prohibition of their marriage after him (al-Ahzab: 53):** This ruling is understood not only as a personal sanctity, but also as a guarantee for the continuity of their project and their role as "mothers of the believers" and partners in the inheritance of the Message, and to prevent any sedition or attempt to exploit their status after the death of the Prophet (peace and blessings of Allaah be upon him). It is an affirmation that their association was not just a personal marriage that ended with the death of the husband, but rather a connection to an ongoing missionary project.

Conclusion from this section: The

term "Prophet's wives" in the Qur'an, especially in Surah Al-Ahzab, carries a deep functional meaning that goes beyond the traditional marriage contract. It refers to the Prophet's partners in his missionary and social mission, who held the title of "Mothers of the Believers" for their role in caring for the Ummah, and were distinguished by special provisions that reflect this partnership and high status. Understanding this functional dimension frees us from the superficial count of the number of the Prophet's "wives" in a marriage contract, and reveals the Qur'an's tribute to the pivotal role of women as active partners in building the community of faith and shoulder heavy responsibilities.

8 DECODING (WOMEN: 3) "TWO, THREE, AND FOUR": LEGISLATION FOR TAKAFUL OR A LICENSE FOR POLYGAMY?

Introduction: The

verse "So marry as many women as you please, two, three, and four" (al-Nisa: 3) is considered a cornerstone of debates about polygamy in Islam, and is often understood as a direct divine license that allows a man to marry up to four women. But is this the only or deeper purpose of the verse? Does this reading withstand careful consideration of its Qur'anic context, analysis of its linguistic structure, and consideration of the functional dimensions that its key terms such as "marriage" and "women" may carry?

Context First: The Protection of Orphans is the Compass:

This verse cannot be understood in isolation from its explicit opening condition: "And if you are afraid, do not treat the orphans fairly... Starting from here, we are faced with the fact that the central issue addressed in the verse is **the achievement of justice and the prevention of injustice against the weak and vulnerable groups (orphans).** The proposed solution or alternative, which begins with "you... It comes in response to this fear of injustice. This close connection between the orphan issue and the "marriage" proposal is the primary key to deciphering what follows.

Deconstructing Concepts: Beyond "Women", "Marriage", and "Numbers": A thoughtful reading that goes beyond the verbal apparent towards possible functional meanings proposes:

1. **"Women": Are they only females?** In the context of Surah al-Nisa, which is largely concerned with regulating social relations and protecting the vulnerable, can the term "women" here have **a broader functional dimension**, to include **"groups in need of care, support, and solidarity"** of society, including (but not limited to) orphans, widows, and the needy, regardless of their biological sex? They are the "forgotten" or "late" ones who need a turn from society.
2. **"Marriage" (so they got married): Is it only a marriage contract?** Given the linguistic root (NKH), which may carry the meanings of inclusion, mixing, and activation, and in the context of the need to take care of vulnerable groups ("women" functionally), can "Nikah" here refer to **the broader and comprehensive act of goodness: including those in need of care, mixing with them to know their needs, sticking to their causes, and providing them with support and support in a practical and effective manner**?
3. It may not necessarily mean the women that men desire, but the good money, valuable resources, and goodness that are willingly and generously given to these needy groups ("women" functionally).
4. "Two, three, and four": is it a count of wives? The modulated forms of numbers, which describe the form and manner rather than necessarily the quantity, may refer not to the number of wives allowed, but to how this care and giving is given to the needy groups ("women" functionally): frequently, multiplied, varied, comprehensive, and continuous, similar to the description of angels with multiple wings as a sign of ability and functional diversity.

Proposed Functional Interpretation: The Verse is an Explicit Call for Social Solidarity: Based on this deconstruction, the verse manifests itself as a strong call to society, especially to the capable and active group ("men" functionally), to assume the responsibility of caring for the weak and needy groups ("women" functionally): "And if you are afraid that you will not treat the orphans fairly, the solution is to do good and provide support, care and good giving ("marry what you like") to these needy groups ("women"), and let this giving and support be frequent, multiplied, diverse, and comprehensive ("two and three" The following verse ("And the women gave their alms as a bee" (al-Nisa': 4) clearly reinforces this meaning, commanding that these needy groups ("women") should be given the alms due to them as a right and a gift that is obligatory willingly.

Confronting the Traditional Understanding:

This functionalist reading challenges the traditional understanding that limits the verse to the licensing of polygamy. Instead of focusing on the right of men to polygamy, the focus becomes on **society's duty to be symbiotic and care for the vulnerable**. Even if the verse is taken at face value in the sense of traditional marriage, the condition of strict justice (if you are afraid that you will not make amends) and the preference of one when you fear

injustice (that is the least you should not depend), places severe restrictions that make polygamy an exception surrounded by caveats and not encouraged at all.

Conclusion: Going beyond the narrow literal and gendered reading of a verse (al-Nisa: 3) and adopting a functional understanding of its terminology that is consistent with its basic context (caring for orphans) and with the spirit of the Qur'an calling for solidarity and justice, reveals legislation that aims primarily at **achieving social responsibility and protecting vulnerable groups**, and not necessarily at encouraging polygamy in its traditional sense. This understanding reflects the depth of compassion and justice in Quranic legislation.

9 "MEN" AND "WOMEN" IN THE QUR'AN: TOWARDS A FUNCTIONAL UNDERSTANDING BEYOND GENDER DIVISIONS

Introduction:
The Qur'an establishes the principles of justice, equality, and the dignity of human beings regardless of gender. However, specific verses, especially those that mention the terms "men" and "women," are used to justify traditional visions that may seem at odds with these lofty principles, raising questions about the truth of God's purpose. Is the problem in the Qur'anic text itself, or in human understanding, which has been limited to a strict literal and gendered interpretation, ignoring the functional and symbolic dimensions that these terms may carry in certain contexts?

Transcending Biology: The Search for Functional Significance: A thoughtful reading that seeks to understand the "language of the Qur'an" in its depths suggests that the terms "men" and "women", in pivotal and important Qur'anic contexts (the Qur'anic chapter and others), may not always be limited to the exclusive biological division between male and female. This does not mean the abolition of biological distinctions, but rather suggests that the use of these words in some places may carry **a deeper functional or symbolic connotation** related to status, role, ability, or need:

"Men" (from the root "man" and the connotations of power, movement, and responsibility): This term may go beyond simply referring to biologically males, to symbolize an active, active, enterprising group in society, capable of moving, seeking, earning, spending, and taking on responsibilities and financial and social burdens. This category can include male and female individuals who possess these abilities and are characterized by these functional characteristics. They represent the productive and responsible force.

- **"Women" (from roots that may have the meanings of "forgetful" or "forgetful"):** On the other hand, this term may not be limited to biological females, but may in certain contexts refer to a group that is **in need of care, support and maintenance**, or who suffer from weakness, retardation, social marginalization, or an inability to be completely self-reliant in earning and bearing burdens. This category may include, but is not limited to, orphans, widows, the elderly, the elder Patients, the indigent, and other groups that need a Takaful system to support them, and this category may include male and female individuals. They represent the category that calls for the

responsibility and care of the first category. In verses such as "And your women shall be ashamed" (al-Baqarah: 49, Ibrahim: 6), and although functional explanations can be proposed, the direct context of the encounter with the killing of (male) children makes the traditional interpretation of the word "your women" in the sense of "females" (who are left alive to serve and humiliate) the strongest and most consistent with the apparent meaning of the text and the narrative logic.

Rereading "problematic" verses in light of functional understanding:

When this functional/symbolic conception is carefully applied, verses that have long been considered the basis for gender segregation can take on new dimensions that are more in line with Qur'anic justice:

1. **Ayat al-Quwa'ah (34):** "Al-Rijal al-Qu'amun'a'l-'aa'a'l-'a'a'i..
    - Rather than being understood as male domination over female, guardianship is read here as a functional and social responsibility that falls on the able-bodied and expedient group ("men" in the functional sense) towards the group in need of support and care ("women" in the symbolic/functional sense). It is a guardianship of service, care and solidarity, based on **the ability to spend and take responsibility** ("what they have spent") and the natural disparity in abilities and talents among individuals ("what God has favored one over the other"), and not necessarily on the basis of biological sex as the sole and absolute criterion for guardianship In its comprehensive sense.
2. **The verse of "polygamy" (al-Nisa: 3):** As detailed in the previous article, the understanding of "women" here as a functional category in need of care, and "marriage" as an act of charity and multiple giving, completely frees the verse from being a mere license for traditional polygamy and transforms it into a powerful call for social solidarity.
3. **The verse of the share (al-Nisa: 32):** "Men shall have a share of what they have earned, and women shall have a share of what they have earned." It is read in the light of functional understanding, i.e., each category (the active working class that is able to earn "men", and the group that may be in a position to be supported or acquired by various "women") has its share and right of what it has earned, or what is estimated for it, or what is appropriate for its status and role, without the division here being based exclusively on biological sex in this specific context that affirms the right of each individual What he acquired himself.
4. **Reflections on the Verse of Inheritance (An-Nisa': 11):** ﴿...For males like the luck of females... This verse is one of the places that uses an explicit biological classification (male/female). While emphasizing that the Qur'anic text is the final arbiter, a functional understanding of "men" (as a group traditionally and socially responsible for spending and financial guardianship) and "women" (as a group that may often be in need of financial care and protection) **may shed light on the legislative wisdom** behind this distinction in some cases of inheritance. The distinction may not be based on the preference of one sex over another in human value, but rather on **considerations of financial responsibilities and socially** expected job burdens from every party in the family and community system as understood at the time of

download, and as it may continue in many contexts. This does not open the door to changing the text, but it may help in a deeper understanding of the wisdom behind the apparent separation of shares in accordance with the principle of total justice in the distribution of burdens and rights, an area that requires in-depth and continuous jurisprudential and social research.

- **Objective: Uncovering the Fairness of the Authentic Text:**
  This new reading, which requires transcending inherited interpretations and delving into the structure and higher purposes of the Qur'anic text, does not aim to abolish the natural distinctions between male and female, but rather to reveal an understanding of the Qur'an that is fully in line with its principles of **justice, human equality, compassion, and social solidarity**. She believes that the problem was not in the infallible Qur'anic text, but in the human interpretations that may have been influenced by their cultural and social conditions or have fallen short of diving into the depths of the functional and spiritual meanings of the text.

Conclusion:

By reunderstanding key terms such as "men" and "women" in some Qur'anic contexts in a functional rather than exclusively gendered way, a more equitable and just Qur'anic vision can be reached. This vision reflects the fact that the Qur'an honors human beings, and emphasizes that responsibilities and rights are often linked to abilities, needs, and functional roles, which opens the door to a more just and appropriate application of Qur'anic principles in all times and places.

10 THE ROOTS OF HISTORICAL "DISTORTION": THE IMPACT OF LITERAL VS. FUNCTIONAL UNDERSTANDING ON THE IMAGE OF THE PROPHET AND LEGISLATION

Introduction:

Throughout the ages, the biography of the Prophet and interpretations of Islamic legislation have faced stereotypes and criticisms, especially with regard to sensitive issues such as the Prophet Muhammad's relationship with women, the concept of his "husbands," the issue of polygamy, and guardianship. These perceptions often paint a picture that may seem "distorted" or at odds with the values of justice and compassion that are at the heart of the message. Is this "distortion" inherent in the original texts, or is it the product of later human readings that failed to capture the linguistic and functional depth of the Qur'an?

Literal and Traditional Understanding as the Root of the Problem: An

in-depth reading reviewed in previous articles reveals that much of the confusion and misconceptions or "distorted" perceptions may stem mainly from the dominance of **a strict and traditional literal and gender understanding** of central Qur'anic verses, which has led to:

1. **Reducing the meaning of "husband":** Limiting the broad Qur'anic meaning of the word "husband" (meaning spouse, partner, and class) to the narrow meaning of the traditional marriage contract. This reduction has led to **a superficial interpretation of the term "husbands of the Prophet"** as a count of the number of wives in a marriage contract, and to ignore or marginalize **the profound functional role** that the

term may refer to in certain contexts (such as sharing in the social welfare mission of the mothers of believers).

2. **Gender-exclusive interpretation of "women" and "men":** Reading the words "women" and "men" in verses such as the verse of plurality (al-Nisa: 3) or the verse of al-Qawama (al-Nisa: 34) as meaning "females" and "males" exclusively and biologically. It is this limited understanding that has opened the door to:
    - Interpreting the verse "two, three, and four" **as a numerical license for a man** to marry, ignoring its original context related to the protection of orphans, and the possible functional interpretation that sees it as an invitation **to social solidarity** with needy groups ("women").

Interpreting the verse of guardianship as the "control" of the male over the female, ignoring the functional interpretation that sees it as the responsibility of care and solidarity that falls on the shoulders of the able and spending group ("men") towards the needy group ("women"), and that the mentioned preference is in the differentiation of abilities and roles rather than in gender.

3. Case Study: The "Distortion" of the Prophet's Marriage to His Adoptee's Wife (Zayd's Traditional Story):
   The traditional account of the Prophet's marriage to Zaynab bint Jahsh, the wife of his former adoptee Zaid bin Haritha, is a stark example of how literal understanding and reliance on problematic external narratives can contribute to a distorted image that contradicts the status of prophecy.
    - The distorted traditional story: Historical interpretations and sources, with varying degrees of detail and unreliable additions, tell the story that the Prophet (peace and blessings of Allaah be upon him) saw Zaynab (the wife of Zayd's adoptee) by chance and admired her and fell into his heart, and that Zayda noticed this or told him about it and decided to divorce her so that the Prophet could marry her, and that the Prophet hid this desire and feared the words of the people, until Allah revealed the verse (Al-Ahzab: 37) to marry him and break the custom of marrying divorced women.
    - Criticism of the story and its contradiction with the Qur'an: This narrative, in its usual form, is in stark contradiction with the Qur'anic principles and the Qur'an's portrayal of the Prophet (peace and blessings of Allaah be upon him):
        - The Prophet, the owner of great creation (Al-Qalam: 4), is attributed feelings and desires towards his adopted daughter-in-law, which is not befitting of his moral and spiritual status.
        - It makes people fear Allah more than Allah, which contradicts other verses that confirm that he fears none but Allah in conveying the message (Al-Ahzab: 39).
        - The divine legislation is conceived as if it came in response to the Prophet's personal desire, and the story needs an emotional "drama" to justify a judgment that could have been explained with a clear and direct verse, as happened in many other legislations.

    - Zaida appears to be divorcing his wife out of altruism for the Prophet, a position that may seem noble on the surface but hides deep psychological and social problems.
- The roots of distortion (literal comprehension and external narratives): This distortion stems mainly from:
    - Literal and superficial understanding of the verse (37:33): Interpreting "and conceal within yourself what God has revealed and fear the people" as a direct speech from God to the prophet concerning his desire for Zaynab.
    - Excessive reliance on external narratives: Inserting the details of the story from later historical or interpretive sources, which may be influenced by a narrative or inaccurate atmosphere, or even other motives, and trying to twist the verse to conform to these preconceived narratives.
    - Ignoring the linguistic and Qur'anic context: neglecting to analyze the structure of the sentence in the verse, the semantics of the words ("qadha and tara"), and the context of the surah aimed at regulating relations and removing embarrassment, and comparing it with the Qur'an's method of legislation.

Functional Understanding as a Lifeline: As will be detailed in the next section (section 44), the linguistic and functional understanding of the verse, which re-reads the discourse and the semantics of the words in their social and legislative context, completely exonerates the prophet from this distorted narrative. It shows that the verse was not dealing with a personal love and affection story, but rather was establishing important social legislation to remove the embarrassment of a group of women and believers, and that the role of the prophet was that of the preacher and legislator by God's command, not the emotional side of the story.

4. Confusion between the human and the missionary: The lack of a precise distinction in some interpretations between the ordinary aspects of the life of the Prophet (peace and blessings of Allaah be upon him) and his role as a messenger and legislator by the command of God, which sometimes led to the interpretation of some legislative provisions or missionary positions from a purely personal or human perspective.

Restoring the True Image through Deep Understanding (Linguistic and Functional): When we adopt a methodology that relies on deep contemplation of the language and contexts of the Qur'an, and look for functional meanings that may go beyond exclusive gender division, and understand "marriage" as a partnership and "marriage" in some contexts as an act of goodness and solidarity, the picture changes radically:

- The stereotype of the prophet "lustful" or "promoter of pluralism" dissipates to emerge as a humanitarian leader concerned with social solidarity, protecting the vulnerable, achieving justice, and honoring women as active partners ("husbands").
- His "husbands" (in the deep Qur'anic sense) appear as active partners in building society and nurturing the nation, not just numbers on a list of marriages.

- The fairness of Islamic legislation is revealed in the distribution of responsibilities and rights based on ability, need, and job roles, not just on the basis of biological sex.

Who is responsible for the distortion? Redirecting criticism:

According to this perspective, the "distortion" of the image of the Prophet and Islamic legislation in these aspects did not stem from the infallible Qur'anic text, but from **subsequent human readings and interpretations**. These readings may have been influenced by:

- Literal and superficial understanding of texts.
- Prevailing social and cultural norms in the eras of interpretation.
- Certain agendas or interests at times.
- Lack of deep linguistic and functional contemplation tools.

Conclusion:

A methodology that relies on understanding the "language of the Qur'an" in its depth, and exploring the linguistic, contextual and functional dimensions, is the way to overcome the literal and traditional interpretations that may have contributed to the "distortion" of the image of the Prophet and Islamic legislation. A return to contemplating the Qur'an with a methodology that seeks functional meanings, and places justice and solidarity as governing values, can restore the true and bright image of Islam and its Prophet, which emphasizes the dignity of the human being and the achievement of comprehensive justice in society.

11 THE ECHO OF THE FIRST REVELATION: THE QUR'AN AND THE ESTABLISHMENT OF EQUAL HUMAN DIGNITY

Introduction:

At the heart of the Muhammadan message, which shone with the light of divine revelation amid the darkness of ignorance and discrimination, echoes a fundamental and authentic principle: **honoring man for what he is**. The Holy Qur'an has come to remove the veils of injustice and marginalization that have afflicted many groups, especially women, and to set the balance of divine justice, emphasizing the unity of human origin and the fundamental equality between men and women in human value, in the relationship with the Creator, and in the assumption of trustworthiness and responsibility. This principle is not just a marginal idea, but it is the basis on which the Qur'an's vision of man and society is based.

Unity of Origin: From a single indistinguishable soul:

The Qur'an proceeds from an indisputable universal truth to affirm the fundamental equality: the unity of origin and creation. The Almighty says with absolute clarity: "O mankind, fear your Lord, who created you from a single soul, and from it He created its mate, and from them He created many men and women... This noble verse lays the foundation: all of humanity, in all its diversity, descends from **"one soul."** The complement of this soul, its "husband", created **"from it"**, to form together the first nucleus that is equal in origin and source. This unity of origin necessarily and logically requires **complete equality of intrinsic human value**; one of the two branches of the same origin cannot be substantially superior or inferior to the other.

Human Dignity: Divine Giving Comprehensive and Unconditional on Gender:
Divine Revelation does not distinguish between male and female in its granting of dignity. Honoring is a comprehensive and authentic gift to all the children of Adam: "And We have honored the children of Adam... (Al-Isra'a: 70) This dignity is not acquired by gender, color, lineage, or material strength, but **is a divine gift to the human being,** whom God breathed into him of his soul, favored him over many of his creations, and gave him the intellect, the will, and his people to carry the greatest faith. Both men and women are the bearers of this inherent human dignity.

Equality in Assignment and Reward: The Criterion of Responsibility and Credit:
Just as men and women are equal in the origin of creation and in human dignity, the Holy Qur'an has made them absolutely equal in the basic legal costs, in full responsibility for them, and in the punishment that results from them in this world and in the hereafter. The Qur'anic discourse on the essential costs (such as faith, piety, basic worship, morals, doing good deeds and avoiding forbidden things) is directed at both sexes without discrimination. The reward, whether reward or punishment, does not differentiate between them on the basis of gender: "Whoever does a good deed, whether male or female, and he is a believer, let us give him a good life, and reward them according to the best of what they used to do" (An-Nahl: 97). The famous verse of Al-Ahzab (verse 35) comes to enumerate the characteristics of believers and believers, Muslim men and women, and the two and the two qanats... etc., in perfect parallel, and conclude with the all-encompassing divine promise of both: "God has prepared for them forgiveness and a great reward", which emphatically emphasizes the equality of the sexes in the standards of faith and spiritual merit in the sight of God.

Women are the sisters of men: a prophetic affirmation of complementarity and similarity:
The purified Sunnah of the Prophet, which is the second source of legislation, comes to support and clarify this authentic Qur'anic principle. In a comprehensive and eloquent phrase, the Holy Prophet (peace and blessings of Allaah be upon him) says: **"Women are the sisters of men."** The word "anemone" (plural of brother) means analogues, proverbs, and parts that complement each other. It is as if man and woman are two complementary parts of the same human reality, indispensable to each other and superior to each other in human value. Islam has come to lift the historical injustice inflicted on women in many societies, affirming their full capacity and human, financial and social rights, and considering them as full, responsible and honorable human beings.

Conclusion: The Correct Basis for Understanding and Interpretation: A
deep recognition of this fundamental Qur'anic principle – the absolute equality of men and women in the origin of creation, the intrinsic human value, costs, responsibility and punishment – is the correct starting point and the solid foundation on which any understanding or interpretation of other Qur'anic verses that may deal with the roles or organizational or functional provisions of one of the sexes in certain contexts must be built. Any interpretation that appears to be contrary to this firm and original principle needs to be Inevitably, we will have to pause for reflection and serious critical review, in

search of the true meaning that is consistent with God's comprehensive justice, His vast mercy and His eternal honor for all the children of Adam. The Qur'an is a tight book, and falsehood does not come from its hands or from behind it, and the contradiction of the apparent is sometimes not a contradiction in the divine truth, but rather a divine invitation to dive deeper into the sea of its infinite meanings, using the tools of linguistic, contextual and functional contemplation, to reach the correct understanding that reflects the greatness and justice of the message.

12 REREADING THE VERSE OF THE PARTIES 37: FROM THE DISTORTED STORY OF "ZAID AND ZAINAB" TO THE LEGISLATION TO LIFT SOCIAL EMBARRASSMENT

Introduction: The Problem of Verse and Interpretation

Ta'ad al-'ayah al-sa'ba'a wa'l-tha'l-ta'a'l-'aa'l-'a'l-'a'l-'a'a'l-'a'l-'a'l-'a'a'l-'a'l-'a'l-'a'a'l-'a'a'l-a'l-'a'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', The messenger of Allaah (peace and blessings of Allaah be upon him) said, "I'm going to have a lot of money, i'm going to be a man, i'm a'm going to be a'm, i'm a'i'a', i'm a'i' Al-Shabahat, Al-Shabahat, Al-Shaykh al-Khasba al-Khusba' al-Maasba al-Ma'ala al-Mus'ala al-Islam, wa'l-Basab al-Rawa'iyyah al-Taqlidiya al-Mutda'ul-Qassa al-Za'id wa'l-Zaynab al-Ta'il-ul-Sa'ah. Al-Rawayyah, qama binna, formerly, tarsam surah mashwaha al-nabi with the status of the prophet (peace and blessings of Allaah be upon him). But, what is the opinion of the people? Al-Tadabar al-'Ameeq al-Labaniyyah al-Ayyah, Wa'dalalat al-Azha, wa'l-Tashri'i wa'l-Jatma'i, Yaqshf means different meanings, Ya'id al-'Ayyah al-Haqeeqi wa'bari sahat al-naba'ah.

Deconstructing the structure of the verse from a linguistic and functional perspective:

Let us analyze the parts of the verse step by step, stripping as much as possible of the preconceived narratives:

1. (Wa'l-ta'l-ta'l-'aa'l-'aa'a'a'l-'aa'a'a'l-'aa":
    - The speech begins with "Saying..." Addressed to the Prophet (peace and blessings of Allaah be upon him) as a witness to a situation or a dialogue that took place.
    - The addressee in this interview is an ambiguous person (who... His name is not explicitly mentioned at the beginning of the verse, which raises the question: If what is meant is the well-known Zayd ibn Harithah, why this initial ambiguity, especially since the Qur'an does not shy away from mentioning the names of the prophets and righteous people? This ambiguity may indicate that a person's identity is not the focus, or a non-defamation wisdom.
    - This person was described as "God has blessed him and I have blessed him": God's blessing may be Islam or any other blessing, and the Prophet's blessing may be manumission (as the narrations about Zayd say) or any other blessing such as upbringing, care, or even marriage. The significance of the double reward remains general and does not necessarily determine the identity of the person.
2. (...Aam-e-sa'a'l-'a'l-'aa":

- This is the essence of the advice and command that the Prophet (peace and blessings of Allaah be upon him) addressed to this person who came to consult him about his wife and wanted to part with her. It is a call to maintain the marital bond and adhere to the piety of God as a basis for resolving family problems.

3. (...Watukh-e-fi fi naaf-e-sa'i ma'aa'l-allaah mu'ab-da'ih...":
   - **A key point:** The direct linguistic context makes this sentence part of the Prophet's speech to the addressee, not a speech from God to the Prophet. The speaker is still the Prophet (in the formal: "you say", "you have been blessed"), and the addressee is "the one whom Allah has blessed". So, the Prophet says to this man: "You are hiding in yourself something that Allah will reveal."
   - It's the real reason why he wants a divorce, which he hasn't disclosed or tried to hide.
4. (...Wa'takh-e-shaa'i al-naas wa'l-l-aa'a'aa'.":
   - This sentence also, in harmony with the context, is part of the Prophet's words to the addressee. The Prophet says to him, "You are hiding this matter because you fear the words and customs of the people, while God is the most worthy to fear."
   - This strongly links the reason for concealment to fear of community reaction or prevailing custom, demonstrating that the real reason for divorce may be something that society considers flawed or sensitive.
5. (...Fa'l-ma'a qa'da'i'a'i'mina'aa wa'taaraa...":
   - This is where the name "Zayd" appears. But is it necessarily Zaid ibn Haritha? It may be, or it may be that the name was used here as an example and model ("Zayd" is a common proverbial name) for the person to whom the situation applies, especially since the subsequent legislative context is general to the believers and not specific to Zayd.
   - **"He has passed away from her and departed":** this is the key expression that reveals what was hidden. In the language, "Witr" is a need, and it is often associated with lust or binge, and fulfilling it means fulfilling and satisfying it. The use of "watra" in the form of "nakra" may carry a connotation of minimizing or referring to a need that is completely unholy or illegitimate in the eyes of custom, or at least it was not part of a stable and normal marital relationship. This opens the door strongly to the interpretation of "witr justice" as the fulfillment of sexual need (and perhaps the removal of virginity) outside the framework of a normal and stable marital relationship that is meant to be permanent, which may be the real reason why the man wanted to hide his desire for divorce out of shame or fear of people.
   - **Connecting to what was hidden:** "What Allah has revealed to him" is the truth of this "qadha al-witr", which the man used to hide and because of which people were afraid.
6. (...Zuwa ja'aanaa":

    - The speech here is addressed to the Prophet (peace and blessings of Allaah be upon him) in the first person (may Allah Almighty). Given the legislative purpose immediately afterwards, "our husband" is more strongly understood **as a law and permission** from God to marry this category of women (who have been eliminated and expelled by their claimants), and that the Prophet (peace and blessings of Allaah be upon him) is in charge of implementing and announcing this legislation, perhaps even by marrying this woman to the first addressee himself (after he has revealed the matter and removed the embarrassment) Or by marrying her to other believers. The verb "husband" here carries the meaning of divine legislation and execution through the Prophet.
7. (... What is the matter of the matter, i.e.":
    - This is the **explicit and clear legislative goal** of the entire verse. The goal is not a personal story, but **rather to remove the social embarrassment** of the general believers in marrying "husbands" (i.e., women who were related to) their "pretenders" (adopters or those who are similar to them and those who are related to them by ties other than real paternity), **but with a specific and precise condition: "if they are divorced from them."**
    - Linking the removal of embarrassment to this condition (making up the witr) confirms that this is the focus of the social issue that the verse addresses. He did not say "if they divorce them" in general, but rather he specified the case in which "the witr is made."
8. ﴿**...And Allah's command was effective":** an affirmation of the effect of this divine decree and legislation.

The proposed social functional interpretation of the verse:

Based on this deconstruction, the verse manifests itself not as a story of love and affection for the Prophet (peace and blessings of Allaah be upon him), but as a purposeful and realistic social legislation that addresses a sensitive problem:

- There is a case of a man (whose name is not necessarily mentioned at the beginning) who is related to a woman whom he considers his "husband", and wants to part with her for a reason that he hides for fear of social custom, and this reason has to do with the fact that "Zayd" (someone, who may be adopted or related to him in some way) has "eliminated" this woman (with the implications of a sexual relationship or loss of virginity).
- The Prophet (peace and blessings of Allaah be upon him) advised him to be steadfast and pious, and revealed to him that Allaah will reveal what He is hiding, and that the fear of Allaah is more important than the fear of people.
- The divine legislation comes after the revelation of the matter (the decree of the witr) to remove the embarrassment of the believers in marrying this category of women (who are related to the pretenders and those who have been judged and divorced), in order to achieve cover-up, social solidarity and the integration of these women into society instead of ostracizing them because of this "past", which was not necessarily their fault.

- The Prophet (peace and blessings of Allaah be upon him) is tasked with implementing and announcing this legislation ("We married her" in the sense that we have prescribed for you to marry them and remove the embarrassment).

Result: Acquittal and clarification

With this careful linguistic and functional reading, the following results are reached:

- **The Prophet's (peace and blessings of Allaah be upon him) square is completely exonerated** from the distorted traditional narrative and the abuses it carries that are not worthy of his status.
- Showing the Holy Verse for what it is as social legislation that aims to solve a real problem, remove embarrassment, and achieve concealment and solidarity, and not as a personal story of the Prophet.
- Revealing the accuracy of the "clear tongue of the Qur'an" in choosing its words ("Tara", "pretenders") and dealing with social issues wisely and taking into account human emotions (the initial thumb of the addressee).

This understanding restores the verse to its lofty purpose, and is completely in harmony with the ethics of prophecy and the principles of justice and mercy of the Qur'an.

13 "THE CLEAR TONGUE OF THE QUR'AN": THE KEYS TO CONTEMPLATION TO MOVE BEYOND LITERAL UNDERSTANDING TOWARDS FUNCTIONAL MEANINGS

Essay Idea:

This essay aims to present **the methodology that** has been implicitly or explicitly relied upon in previous articles. Rather than focusing on a specific issue (e.g., husband, polygamy, men/women), this essay focuses on **the tools and keys of linguistic and functional contemplation** that enable us to move beyond literal or traditional readings that may seem problematic or contradictory to the higher Qur'anic principles (e.g., justice and equality). It will serve as a concise methodological guide for the reader to understand "how" alternative interpretations were arrived at Table.

Suggested article topics:

1. Introduction: The Problem of Literal Understanding and the Need for Deep Reflection
    - It should be noted that the Qur'an is "a book whose verses have been made wise and then separated" and "in a clear Arabic tongue", which calls for a precise and deep understanding.
    - It is problematic that some traditional or literal interpretations of some verses may seem to contradict other Qur'anic principles (e.g., justice and equality) or the spirit of the general message.
    - Emphasizing that the Qur'an calls for contemplation and contemplation, and that this contemplation is not just a superficial reading, but a dive into the meanings.
2. The first key: returning to the linguistic root and its original connotations:

- The importance of understanding the original meaning of the root of the word in the Arabic language before the crystallization of the later idiomatic or jurisprudential meanings.
- Giving examples from our conversations:
  - The root (z) and c: Its connotation of conjunction, similarity, and partnership is broader than just the marriage contract.
  - Root (NKH): Explore its possible connotations that may go beyond the physical act or contract (e.g., joining, mixing, activating as proposed).
  - Root (RGL): Associate it with movement, power, and potency.
  - Root (NSA/NSJ): Link it to delay or need for care.
- Emphasizing that the linguistic root opens up horizons of meaning that do not close them.

3. The Second Key: The Qur'anic Context as a Compass of Meaning:
   - The importance of understanding the direct context of the verse (the verses before and after it).
   - The importance of understanding the general context of the Surah and its main theme.
   - The importance of understanding the overall Qur'anic context (not interpreting a verse in contradiction with a well-established Qur'anic principle).
   - Giving examples:
     - Interpretation of the verse (Al-Nisa': 3) in its direct context (orphans) and the context of the Surah (regulating relations and protecting the weak).
     - Interpretation of the verse of guardianship in the context of Surah Al-Nisa' as well.
     - Interpretation of the "Prophet's Wives" in the context of Surah Al-Ahzab and its role in regulating the Prophet's relationship with his nation.
4. The third key: searching for the functional and symbolic meaning behind the term:
   - The idea that the Qur'an may use common terms (e.g., men, women, marriage) with deeper functional or symbolic meanings in specific contexts, beyond their direct biological or literal meaning.
   - Explanation of the concept of "functional meaning": Focusing on the role, task, or situation that the term refers to in its context.
   - Examples:
     - "Men" as a capable, productive and responsible category.
     - "Women" as a group in need of care and solidarity.
     - "Spouse" as a Career Partner.
     - "Nikah" (in some interpretations) as an act of charity and care.
   - Emphasizing that this does not always eliminate the direct meaning, but adds a deeper layer of understanding in contexts that are likely to do so.
5. The Fourth Key: Harmony with the Higher Quranic Principles:

    - Any interpretation must be consistent and not contradict the strict and fundamental principles of the Qur'an (justice, mercy, human equality, honoring the children of Adam, monotheism).
    - If an interpretation seems to contradict these principles, it is an invitation to review that interpretation and seek a deeper understanding that is consistent with the spirit of the Qur'an.
6. Conclusion: Continuous contemplation as a journey to uncover the treasures of the Qur'an:
    - Emphasizing that contemplation is a continuous and renewed process.
    - Inviting the reader to apply these keys and tools in his reading of the Qur'an.
    - The aim is to reach a deeper and more enlightened understanding of the Book of God, in a way that strengthens faith and achieves the purposes of the Shariah in achieving justice and mercy in the life of the individual and society.

14 FROM CONTEMPLATION TO APPLICATION: BUILDING A SOCIETY OF QUR'ANIC JUSTICE AND EQUITY

Introduction:

Contemplation of the Holy Qur'an is complete only when it transforms into a lived reality and concrete behavior. Revealing the deep meanings that affirm equality, justice, and dignity of the human person, and refuting the erroneous interpretations that have entrenched discrimination or injustice, must lead us to a next and inevitable step: **the application of these concepts in our individual and collective lives**. What is the value of correct understanding if it is not reflected in our behavior, transactions, and the structure of our societies?

Operationalizing Equality and Job Responsibility: A

vision that goes beyond a rigid gender interpretation of terms such as "men" and "women," and understands them in some important contexts as functional connotations of "capable/productive" and "needy/dependent," calls for a radical restructuring of our perceptions of roles and responsibilities in society:

- **Assessment based on competence, not gender:** Individuals should be assessed, given opportunities and respected based on their competence, abilities and work, not on the basis of their biological sex. The ability to "dismount", seek, produce and manage is not exclusive to males, and the need for support and care is not limited to females.
- **Shared responsibility in the family and society: The** responsibility for the care and development of the family, as well as the responsibility for building and developing society, becomes a participatory responsibility shared by the able-bodied groups ("men" in the functional sense) and towards the needy groups ("women" in the symbolic sense). Guardianship becomes a responsibility of service and solidarity, not power and domination.
- **Social solidarity as a basic duty: The** concept of social solidarity is confirmed as a supreme Qur'anic value, as spending on the needy and caring for them becomes a duty for the able, and it is at the heart of what the verses of "Nikah" and "Two, Three and Four" refer to in Surah Al-Nisa.

Individual Accountability for Work and Treatment: We must always remember that the divine balance on the Day of Judgment is accurate and just, and is based on action, intention and pursuit. Every person, regardless of his gender, will be asked about his honesty in his work, his fairness in his dealings, his benevolence to creation, and how he applies the values of the Qur'an in his life. Injustice is rejected in all its forms, whether it is from a man to a woman, from a woman to a man, or among members of society in general. Responsibility is individual, and the reward is according to the amount of work and piety.

Transcending Misunderstanding of Judgments and Activating Intentions: Seeking a deeper understanding of the Qur'an, and freedom from interpretations that seem to contradict its lofty purposes of justice, mercy, and dignity, is the way to correct wrong practices committed in the name of religion. Whether it is about understanding "beating" in the context of disobedience, "polygamy" in marriage, "child marriage," or "king of the right," the search must always be for an understanding that achieves **the purposes of the Shari'ah** In preserving dignity, achieving justice, preventing harm, facilitating life, and achieving true happiness for man.

Conclusion: The Qur'an is a Method of a Just Life: The Holy Qur'an is not just a book to be recited for blessings, but a comprehensive way of life, which came to assess the balance of justice and fairness in the earth. Activating this approach begins with correcting our understanding of it, assuming our individual responsibility in contemplation, and then striving hard to translate this correct understanding into practical reality in our family, social and economic relations. Building a society in which the values of true equality, justice, solidarity and compassion prevail is the best application of the message of the Qur'an, which is the path towards the peasant in this world and the hereafter. Let us make our contemplation of the Qur'an a starting point for positive change in ourselves and in our societies.

15 "DO NOT FOLLOW THE MAJORITY": THE QUR'AN CALLS FOR THE INDEPENDENCE OF THE MIND AND THE REJECTION OF TRADITION

Introduction:
In the midst of our quest for a deeper understanding of the Holy Qur'an, and beyond the traditional interpretations that may seem to be at odds with its higher purposes, an important methodological question arises: What is the approach that the Qur'an itself guides us to reach the truth?

The Qur'an denounces the followers of the unconscious majority: Contrary to what one might think, the Holy Qur'an does not consider the numerical plurality to be a proof of right or truth. On the contrary, it warns in explicit verses of the consequences of following the majority if they are misguided or follow conjecture: **"And if you obey most of those on earth, they will lead you astray from the path of Allah.** (Al-An'am: 116) The Qur'an repeatedly indicates that most people do not know, do not

believe, or do not give thanks. This confirms that truth is not necessarily with the many, and that individual insight and the search for evidence are the foundation.

On
the other hand, the Qur'an is full of verses that urge man, individually and collectively, to use his greatest divine gift: reason. Formulations such as {do you not understand}, {do you not reflect}, {do you not reflect}, {do you not reflect}, {for a people who understand}, and {for a people who ponder}}. These repeated calls make contemplation, reasoning, and contemplation not just a choice, but a basic duty and method for understanding religion, life, and the universe, and reaching the certainty of faith. It is a call to free the mind from the shackles of ignorance and tradition.

Rejection of blind imitation:
Just as the Qur'an denounces the followers of the misguided majority, it strongly denounces the blind imitation of the fathers, ancestors, and pride simply because they preceded them or because this is what society is found on: **"And when it is said to them, 'Follow what Allah has revealed,' they say, 'We will follow what our fathers taught us,' even if their fathers had no understanding and were not guided."** (Al-Baqarah: 170). The Qur'an calls for followers based on knowledge, insight, and evidence, not on nervousness, habit, or familiarity.

Individual responsibility for understanding:
It follows from all of the above that the **responsibility for understanding religion and contemplating the Qur'an is primarily an individual responsibility**. A Muslim cannot attach his understanding and faith to the neck of a sheikh, an interpreter or a madhhab, but he is required to strive for himself, using his intellect, heart and the available research tools, to reach a conviction and understanding that reassures him and is consistent with the overall principles of the Qur'an. This does not mean neglecting the efforts of scholars and benefiting from them, but rather that they should not be taken as rigid templates that cannot be discussed or reviewed.

Conclusion: Towards a contemplative and independent Muslim mind: The
Qur'anic approach is the method of **building a critical and independent contemplative mind**, which follows only the truth as its guide, and is not afraid to revise the heritage or contradict the majority if it is insightful. It is a continuous call to free minds from all forms of intellectual guardianship and blind imitation, and to return directly to the pure Qur'an, and to contemplate it with an open mind and a sound heart, in order to reach an authentic and responsible understanding of the religion of God and His eternal message.

16 INTERPRETATION OF VERSES FROM SURAH MARYAM AND SURAH AL-KAHF

16.1 INTERPRETATION OF THE VERSES OF SURAH MARYAM (KAHAY'AS)

1. Interpretation of the truncated letters (kahayas):
    - **K:** Description, Cognitive Deduction, Rulings and Laws.
    - **E:** Ability, ability, and reference to the conscience.

- **J:** The call, the speech, the purpose.
- **A:** The sign (great, Arabic, Asir).
- **R:** Wills, trustworthiness.
- Kahias: It means that man must derive knowledge from divine commandments.

2. Explanation of "Remembering the Mercy of Your Lord":
    - **Dhikr:** The divine hadith that is abrogated in the books (the Qur'an is a dhikr).
    - **Mercy:** Communication and connection between God and man and between people themselves, the verses are mercy.
    - **Your Lord:** God is the Educator, the Caregiver of all things, and also Gabriel.
3. Interpretation of "When He called upon his Lord":

- Nada: It means that the call is in secret and in secret.
- Rabbah: Here it means Jibril, because it has a call.

1. Explanation of "And the head burned grey":
    - **Ignited:** Hard and intense.
    - **The head:** the intellectual and mental structure.
    - **Shayba:** The difficulty of contemplating the verses and extracting the meaning.
2. Explanation of "And I was not miserable by your supplication":
    - **By Your supplication:** Evangelizing the Message.
    - **Miserable:** Failure to do the truth.
3. Explanation of "And I have feared the loyalist behind me":
    - **Al-Mawwali:** Allah Almighty.
    - **Behind me:** Opinions and interpretations.
4. Explanation of "My wife was barren":
    - **My wife:** the ideas and knowledge he holds.
    - **Barren:** The inability to derive the correct meaning.
5. Interpretation of "Give me from you and my guardian":
    - **Hab:** Giving.
    - **Yours:** Ideas, Findings, and Analysis.
    - **Waliya:** The correct thought, the book, the deduction.
6. Interpretation of "He inherits me and inherits from the family of Ya'qub":
    - **He inherits me:** He takes knowledge and knowledge.
    - **The family of Ya'qub:** Those who inherited knowledge (the followers and the learners).
7. "O Zakaria, we give you good news of a slave named Yahya":
    - **Zakaria:** A title that means the bearer of the banner of the da'wah.
    - **We give you good news:** preaching esoteric information.
    - **Ghulam:** The Book (the Torah), the esoteric science.
    - **Yahya:** The Torah, the meanings that revive the souls.
8. "My Lord said, 'I will have a servant':
    - **Ghulam:** Esoteric Science, Book.
9. "And I have reached old age":
    - **Greatness:** The maximum energy in contemplation and knowledge.

- **Atya:** Difficulty of issues, hesitation.

16.2 INTERPRETATION OF VERSES FROM SURAH AL-KAHF

1. "They found a slave from among Our servants":
    - **Abdullah:** Jibril (peace be upon him).
2. "We have given him mercy from Us, and We have taught him from Us."
    - **Mercy:** Revelation.
    - **Knowledge:** Secular knowledge, esoteric knowledge.
3. Moses said to him, "Shall I follow you on the condition that you teach me from what you have taught me to be guided?"

- **Follow the** scientific method and journey
- **Rashida** Al-Alam Al-Ladani

1. "He said you couldn't have patience with me":
    - **Sabra:** Future science needs patience.
2. "So they set out until they met a slave, and killed him."
    - **Gholama:** An unknown person, esoteric science.
    - **So he killed him:** intellectual murder, changing ideas.
3. "As for the wall, it belonged to two orphan slaves in the city."
    - **The wall:** the separation between the apparent and the inward (the heavenly book).
    - **Two slaves:** Jesus and Mary, esoteric science.
    - **Orphans:** There is no one to guide them to the correct knowledge.
    - **Treasure:** The Torah, Esoteric Knowledge.

The bottom line

- **The Holy Qur'an:** It carries esoteric and external meanings, and requires contemplation to extract the correct meaning.
- **Truncated letters:** They have special connotations and meanings.
- **The Prophets:** They carry titles that indicate their qualities and deeds.
- **Secular Knowledge:** It is the esoteric knowledge that comes from God.
- **Interpretation:** It is the derivation of the esoteric meaning from the verses.
- **The difference between knowledge and knowledge:** Knowledge is the apparent and the known, and the knowledge is the hidden and the unknown.
- **The call** is secret and secret.

17 SURAH AL-MULK: A JOURNEY IN THE INNER UNIVERSE OF THE QUR'AN - AN ESOTERIC READING BY IHAB HARIRI'S METHODOLOGY

Introduction: From the Physical Universe to the Kingdom of Meaning

Surah Al-Mulk has long been understood as a Surah in which the greatness and power of God is manifested in the cosmic creation: the heavens and the earth, life and death, the stars and the planets. But what if this Surah, in its inner depth, does not talk about

the physical universe as much as it does about **the intellectual and spiritual universe of the Holy Qur'an itself?**

Scholar and thinker Ihab Hariri offers a bold esoteric reading, drawing on original Qur'anic manuscripts and the linguistic roots of words. He sees the surah as a guide to understanding the Qur'an as a divine "king," a mechanism for testing minds, and a roadmap for elevating the "heavens" of understanding. This reading transforms the surah from a descriptive text of the universe to **an interactive text that describes the reader's journey with the Qur'an**.

1. Death and Life: The Testing of Contemplation and the Beginning of the Journey (Verses 1-2)

The journey begins with a challenge to direct understanding. The saying of the Almighty **(who created death and life) raises** a logical question: How does He create death when it is nothing?

According to this approach, "death" here is not physical annihilation, but **rather "moral murder" or "intellectual death."** It is the state of stillness and pause that God has "created" in the text through vague words that force the reader to pause and ponder. This pause is a testing mechanism for the minds, a form of "worldly hell" that man experiences when he is hidden from the truth, stuck in a repetitive life of ignorance.

"Life" (original: life) is not biological life, but **rather the "revival of meaning."** It is the light and understanding that the reader reaches after passing through the "death" of ignorance. Just as in the story of Abraham and the bird, it is not a matter of physical revival, but of reviving disparate concepts and linking them together to form an integrated system of knowledge.

So, **"Let him punish you which of you is the best in deed"** is primarily an intellectual test, as to who will make the best effort to decipher the Qur'an, leaving the inherited interpretations to be revived by God with the light of understanding.

2. Building the Heavens: The Layers of Understanding and the Balance of the Most Merciful (Verse 3)

The third verse describes the cognitive structure of the Qur'an, not the physical universe.

- **The** Qur'an is a complete and comprehensive structure of knowledge (the meaning of "seven"), made up of layers of understanding and awareness (the meaning of "transcendence") to which the reader can elevate. These "heavens" are the horizon of the soul and the source of guidance, and elevating to them requires the "authority" of knowledge. The structure is balanced and identical (according to the law).
- **"What you see in the creation of the Most Merciful":** In this Qur'anic structure, you will not find any confusion or disagreement. The verses that seem harsh or hurtful (seven out of the seven, i.e., the predator) find merciful signs that correspond to

them and balance with them in a tight system, so there is no contradiction in the creation of the Most Merciful.

3. The Journey of Sight: Between Humility and Certainty (Verse 4)

- **"Then return your sight, do you see from breakfast":** This is an explicit invitation to ponder. Look with your mind in this text, do you see any flaw or inconsistency?
- **"Then return the sight to you in two spheres, and the sight will turn to you while it is confused":** After repeated consideration (outwardly and inwardly), your mind will return to admit its weakness (disgust) in the face of the greatness of the text, and sad and sorry (regretful) for its previous thought that there are errors. This humility and submission to the truth (Huns) is a prerequisite for opening the gates of heaven, which gives man the "authority" of true knowledge.

4. The Lower Heaven: The Trap of Craftsmanship and the Trap of Demons (Verse 5)

Here the surah reveals the trap into which those who refuse to ponder fall:

- **"And We have adorned the lower heaven with a rosary":** "The lower heaven" is the lowest and apparent level of understanding of the Qur'an. This superficial reading is adorned with "offensive" meanings (with a rosary from the dawn of any attack), such as killing, beating, and captivity, and it provokes instincts and passions.
- **"And they made it a stoning for the devils":** These violent literal meanings are "stoning by suspicion" (stoning), i.e., it is a sedition to hunt down the "devils of men and jinns" (rebellious souls). They will cling to the literal interpretation to justify their evil deeds, and they will be exposed. "Killing a child", "killing a child", or "stoning of violators" here become symbolic acts of **"killing meaning", "killing understanding", and "stoning the mind with accusations"**, practiced by those who refuse to be guided.

5. Hell and the Misery of Fate: The Reward of Disbelief by Contemplation (Verse 6)

The last verse in this passage describes the consequences of those who reject this intellectual journey:

- (Wa'l-'l-'ayin al-kaafruwa', "kafrwa", and it is obligatory for islah (rabbi) hammuham al-fikriyyah (ham) abar al-tadabar.
- **(The punishment of Hell):** Their reward is to **withhold and prevent (torment)** from the truth, and to remain in a state of **superficial argument and intellectual gossip (the side of sleep).** This is the "worldly hell" in which man lives in anxiety, distress and deprivation of the light of guidance.
- **"And** what a bad **diligence and a** bad quest, where their effort is wasted in futile arguments instead of rising to the heavens of understanding."

Conclusion: The Qur'an as a Mirror of the Mind

Through this esoteric reading, Surah Al-Mulk transforms from a cosmic Surah to a psychological and intellectual Surah. It reveals that the Qur'an is a mirror that reflects the state of its reader: Whoever brings it with an arrogant mind and a rebellious heart, sees nothing in it but violence, murder, and appearances that justify his whims, will live in the "Hell" of controversy and confusion. As for the one who brings him with a humble heart

and a contemplative mind, the "gates of heaven" have been opened to him, he has risen in the levels of understanding, and he has tasted the "paradise" of tranquility and certainty.

It is a radical invitation to rediscover the Qur'an, not as a book to be read, but as an experience to be lived, and as a never-ending journey of transcendence in the kingdom of meaning.

18 SINGING AND SINGING BETWEEN THE JURISPRUDENCE OF PROHIBITION AND THE JURISPRUDENCE OF LIFE: A RENEWED READING IN A CONTROVERSIAL ISSUE

Introduction: A Renewed Issue and a Holistic View

The issue of singing and music, or what is known as "tarab", remains one of the most controversial issues in Islamic thought. The rulings in it ranged from absolute prohibition to conditional permissibility, and each group continued to rely on texts and understandings that shaped its vision. However, in the midst of the complexities of contemporary life and its increasing pressures, there is a need to re-read this issue, not out of leniency or dilution of constants, but in terms of the jurisprudence of reality and understanding of the higher purposes of the Sharia, which came to make man happy and not to make him miserable, and to refine his nature rather than to clash with it.

This article seeks to present a vision that sees committed singing as a necessary outlet for the upright man, and a means to help him continue his journey in life, using the methodology of intellectual "chanting" of texts, i.e., reading them as an integrated unit, not as separate parts.

1. The Traditional Concept and Its Documents: A Look at the Jurisprudence of Prohibition

For centuries, it has been widely believed among scholars and hadiths that singing and musical instruments are forbidden or strongly hated. This vision, which represents the traditional concept, is based on strong evidence in the eyes of its proponents, most notably:

- **Interpretation of the "Fun of the Hadith": A** number of the Companions, led by Abdullah bin Mas'ud (may Allah be pleased with him), interpreted the words of the Almighty: **"And of the people is he who buys the amusement of the hadith in order to stray from the path of Allah"** as "singing". They saw in it a club for the heart, where hypocrisy sprouts like water grows seeds.
- **The hadith of the musicians:** This is the hadith narrated by al-Bukhari, in which the Prophet (peace and blessings of Allaah be upon him) says: **"Let there be from my nation a people who will make it permissible to wear haram (zina), silk, wine and musical instruments." They** considered that the mention of musical instruments in the context of definitive prohibitions (zina and alcohol) is conclusive evidence of their prohibition.

- **Blocking excuses:** Those who forbid it believed that singing, even if it was permissible in its origin, was often associated with vices and councils of immorality, and led to the attachment of the heart to this world and oblivion to the Hereafter, so it was wise to prevent it as a barrier to the excuse.

Imam Shafi'i expressed this position by saying: "Singing is an abomination that resembles falsehood, and whoever exaggerates it is a fool, his testimony will be rejected." This vision, with all its evidence, must be respected and understood in its context, which aims to protect society from moral decay.

2. Reading a Different Methodology: From "Chanting" to Understanding the Text

The problem with limiting itself to the previous view is that it can sometimes start from a partial view of the texts, similar to one who sees a piece of the "puzzle" painting and judges the whole picture. This is where the role of "chanting" comes in as an intellectual methodology, which means **collecting all the texts related to the subject and studying them as a single interconnected unit** to reach a comprehensive judgment.

Applying this approach, we find that:

- **The verse "The joy of the hadith" is limited to the purpose:** The verse does not condemn the "amusement of the hadith" at all, but rather restricts it to a clear cause and purpose: **"Let him go astray from the path of Allah without knowledge and take it as a mockery."** The punishment is not merely for amusement, but for employing it to mislead and ridicule the religion of Allah. Singing that does not carry this malicious intention does not necessarily enter into the promise of the verse.
- **The hadith of al-Ma'azif is not the only text:** in contrast to the hadith of al-Mu'azif, there are other authentic texts that open the door to permissible recreation. Among them is the Prophet's affirmation of the two female slaves who used to sing in his house on the day of Eid, and his saying to Abu Bakr: **"Leave them, Abu Bakr, for they are days of Eid."** Among them is his allowing Abyssinians to play in the mosque. This diversity of texts prevents us from making an absolute generalization of the prohibition, and invites us to elaborate.

As Imam Ibn Hazm al-Dhaheri, who is the one who adheres to the text, said: "There is no [explicit saheeh] text that forbids it." The approach of "intellectual chanting" calls us to balance the texts, and to understand that Islam balances between seriousness and farce, and between worship and recreation.

3. Singing as an innate necessity and an outlet for the upright man

Here we come to the essence of the vision that sees halal singing as a necessity. God Almighty did not create in us an instinct inclined to sound good and beautiful in order to imprison or suppress it, but rather to prune and guide it. An upright man, who strives in the paths of life to perform his religious and worldly duties, is subjected to enormous pressures that drain his psychological and spiritual energy.

This is where committed art and clean singing come into play, as a project and a station for emotional and psychological refueling. It is not an end in itself, but a means to restore

balance, to rejuvenate to continue the path to God. The soul is tired as the body is tired, and resting it with what is permissible helps it to perform its duties.

This understanding is not far from the spirit of the Shari'ah, for the principle is in permissible things unless there is a definitive text that prohibits it. Singing that adheres to the rules of Shari'ah is one of the good things that a believer can use for the hardship of the road.

Conclusion: Towards the Jurisprudence of Balance and Priorities

The transition from a jurisprudence that emphasizes absolute prohibition and prohibition to a jurisprudence that balances the texts and takes into account the purposes of the Shari'ah and the human condition is a necessary transition. The ruling on the issue of singing is not an absolute "halal" or an absolute "haram", but rather a detailed ruling based **on the intention, content, and outcome**.

Singing is permissible when:

1. **The content shall be clean:** it shall not call for obscenity or denial.
2. **The performance is disciplined:** it is not associated with councils of debauchery and debauchery.
3. **The effect is positive:** it does not distract from a religious or worldly duty, but rather sharpens the spirit and refreshes the soul.

The balance remains the heart of the believer who consults him, and the matter is based on the intention and the outcome. Whoever uses singing as a means of permissible recreation in order to strengthen him in obedience to Allah and face life, has developed a deep understanding of the spirit of Islam, which wants man to live a balanced, strong and happy life.

And Allah is Most High, Knowing.

19 MAY GOD EXTEND AND THE SOLDIERS OF GOD

First: On contemplation, revelation and prophecy:

- **Contemplation is the key to deep understanding:** As I mentioned, contemplation is neither a revelation nor a prophecy, but rather the means God has given us to understand His Book. It is an interactive process between the mind and the heart with the Qur'anic text, which aims to extract the meanings and guidance that inspire our lives and lead us to God. Contemplation is not just a superficial reading, but a dive into the depths of the text to uncover its treasures.
- **The legal limits of contemplation are essential:** it is very important to emphasize that contemplation must be within the known legal frameworks. In other words, it must be based on an understanding of the rules of the Arabic language derived from the Book of God, from the original manuscripts of the Qur'an, and from ancient and new contemplatives.

- **Contemplation is a collective and individual responsibility:** Contemplation is not limited to a certain group of scholars, but it is the responsibility of every Muslim man and woman. Everyone is required to study the Qur'an to the best of his ability and understanding. At the same time, we must draw on the knowledge of past and contemporary scholars and commentators to guide our reflection and correct our understanding.

Second: On the Aids of Allah in Battles and in Life in General:

- **God's help is not limited to battles:** It is true that the topic focused on God's help in battles, and this is a very important aspect, but God's help is much broader and more comprehensive than that. God's help surrounds us in every moment of our lives, in ease and hardship, in health and sickness, in wealth and poverty. Guidance itself is one of the greatest types of help, success in deeds, peace in the heart, and relief after hardship are all forms of divine help.
- **The conditions of God's Durations go beyond material causes:** I correctly stated that God's Periods do not come to the idle.Taking into account material reasons is necessary, but the most important are the spiritual and moral reasons. Faith in Allah, trust in Him, trust in Him, sincerity and sincerity in intention, piety and good deeds are the real conditions for bringing the help of Allah. Physical causes are mere tools, but the real power comes from God alone.
- **God's help manifests itself in multiple forms:** I have done well to mention the various forms of divine help, from guidance and psychological comfort to angels, wind, and terror in the hearts of enemies. God's help is not limited to what we see and feel, but it may be in hidden images that we do not realize, but its effects appear in our lives.

Third: On the concept of soldiers in the Qur'an and the contemplatives:

- **Soldiers in the Qur'an are a broad concept:** the concept of soldiers in the Qur'an is not limited to soldiers in the military sense. It includes everything that God has harnessed to support His religion and His saints. Angels are soldiers, wind is soldiers, fear and terror in the hearts of enemies are soldiers, and even events and circumstances can be soldiers of God. Those who ponder over the Qur'an, those who preach to God, the working scholars, and the reformers on earth can all be considered as soldiers of God in the battle of truth against falsehood, in spreading good, and in fighting evil.
- **The contemplative are soldiers in the intellectual and spiritual battle:** in our time, the battle is not only military, but also intellectual, cultural and spiritual. Those who study the Qur'an play the role of soldiers in this battle, by spreading Qur'anic awareness, correcting misconceptions, confronting suspicions and deviant ideas, and building a conscious and enlightened Qur'anic generation.
- **Mocking the prudent is not new:** As I mentioned, mocking the prudent and the preachers of the truth is nothing new.The prophets and messengers faced the same ridicule and resistance. This is proof that the path of truth is not paved with flowers, but it is worth the effort and effort. What is important is steadfastness in the truth and sincerity to God in action.

Fourth: On the Renewal of the Understanding of the Qur'an and the Harnessing of the Universe:

- **The Qur'an is renewed with the renewal of the ages:** the Qur'an is the eternal book of God, and it is valid for all times and places. Every age discovers new meanings and guidance in the Qur'an that suit its challenges and circumstances. This renewal is not a distortion of the text, but rather a revelation of the Qur'an's endless treasures. Constant contemplation is what opens these treasures for us and makes the Qur'an alive and active in our lives.

Harnessing the universe is a great sign: Your remembrance of Surah Al-Rahman and harnessing it is completely appropriate.The harnessing of the universe for man is a great sign of God's greatness and mercy. Contemplating these blessings leads us to thank God and appreciate His blessings, and to use these blessings in obedience and satisfaction to Him.

20 HEAVENLY DELEGATIONS: HOW DOES GOD SPEAK TO US IN OUR TIME, AND WHAT DOES THE RESURRECTION OF CHRIST MEAN TODAY?

Introduction: Beyond Sound and Craft

In a world full of information and noise, there is an eternal question that whispers deep down in every truth-seeker: If God exists, how does He communicate with us today? Has the "Revelation" been silenced by the departure of the last of the prophets, or is the language of heaven still echoing throughout the universe for those who have a listening ear?

The traditional answer that confins the "word of God" to scriptures and voices heard by prophets in the past, while important, may leave us feeling spiritually orphaned, as if we are living in a world abandoned by its Creator. But what if the "word of God" is not a historical event, but an ongoing process?

This article is an invitation to delve into the "unseen" that is not about the supernatural, but about the esoteric meanings that are absent from literal reading, unseen things that reveal how God is speaking to us now, and how the story of Christ and Mary, in particular, is a roadmap for this spiritual experience.

"Heaven's Delegations": Divine Programs, Not Just People

To understand God's language, we must first free the concept of "prophecy" from its narrow historical framework. Adam, Noah, Abraham, Moses, and Christ are not just men who lived and their turn ended. They are **"delegations from heaven"**; each of them represents a state of consciousness, or a spiritual program that man can carry out in his life:

- **Ibrahim:** It is a program of destroying intellectual idols and searching for the absolute.
- **Moses:** It is a program of confronting "witches" (cognitive falsification) and receiving the truth directly.
- **Christ:** It is the program of "revival", the ability to erase the land of intellectual death and re-establish consciousness.

These "delegations" are not "children" of God in the literal sense, but **"honorable servants," who** have "become aware" of the truth and "blended with the spiritual body" of their mission, becoming its embodiment. They still "speak to us" not with their voices, but with the symbols of their stories that invite us to follow in their footsteps.

The Virgin Mary: The Archetype of the Revolution and the Reception of the Word

Before Christ was born as a revival program, there had to be an environment ready to receive Him. This environment is **Mary**.She is not just a silent saint, but a symbol of every human soul (man or woman) who decides to rebel against inertia.

1. **Alienation from the Legacy:** Her journey begins with **"She has withdrawn from her people an oriental place".** It is a brave decision to abandon outdated ideas and move towards the "sunrise" of new knowledge.
2. **The intellectual fortress:** Then **she "took a veil without them"**, which is not a physical veil, but an intellectual isolation that protects her nascent spiritual project from the noise of the ancient world.
3. **Intellectual insemination (virgin birth):** In this state of intellectual "virginity", the soul becomes ready to receive **our "soul"** (revelation and inspiration). It is the birth of a new consciousness from the womb of a soul that has been cleansed of its legacies.

Mary is the first lesson in how to "hear" God's words: you cannot receive the new truth while still fully clinging to the old. You must create within yourself a "holy void" in which the "Word" is born.

Christ: A Daily Resurrection in the "Winter" of Ignorance

From the womb of this Marian revolution, **the "Messiah" is** born; he is not just a prophet born in winter, but a symbol of every divine truth born in **the "winter of ignorance"** and the intellectual rigidity that afflicts humanity. Christ is **the "Word"** of God that came to:

- **It erases the polytheistic lands:** that is, it erases the misconceptions that are taken as gods without God.
- **It revives the dead:** not in the physical sense, but by raising minds and hearts from the "death" of ignorance and blind imitation.
- **People spoke in the cradle:** not the cradle of children, but the new "cradle of knowledge", and it offers guidance to every seeker.

The "**resurrection of Christ," then,** is not a one-time historical event. It is a **daily resurrection** available to each of us. Whenever we are freed from a dead thought and

adopt a new consciousness, we will have celebrated our special "Resurrection Day." Whenever truth triumphs over falsehood, Christ has risen in us again.

How does God speak to us now?

If the story of Christ and Mary is the road map, the "Word of God" speaks to us today through:

- **The Arabic tongue, not the Arabic language:** the truth does not dwell in the grammatical rules that were developed centuries later (the language), but in the spiritual "tongue" of the Qur'an, which is the esoteric code that reveals itself to thinking minds.
- **The Universe as an Open Book:** The Laws of Physics, the Life and Death Cycle, the Beauty of Nature... All these are talking "verses" for those who meditate.
- **Transformative Experiences:** Every new scientific discovery, every moment of artistic inspiration, every profound spiritual insight, is a divine "word" that descends on a ready heart.

Conclusion: Be the next delegation

The call of the "delegations of heaven" still stands. It is a call to be "Mary" in your courage to abandon the old, "Moses" in your courage to confront falsehood, and "Abraham" in your determination to seek the truth. More importantly, it is a call to revive "Christ" within you, so that you yourself become a revival force in your surroundings.

The "word of God" is not absent, but we who may be deaf. The true occult is not in other worlds, but in the deeper meanings that await those who lift the veil from their insight to discover it. Are you ready to hear what many do not know?

21 DIVORCE IN THE QUR'AN: FROM A HASTY WORD TO AN ORGANIZED INSTITUTIONAL PROCESS

A radical rereading of the concept and purpose

Introduction: The Gap between Heritage and the Qur'an

Divorce is one of the most complex and sensitive social issues, and it has profound effects on individuals and Muslim societies. Over the centuries, an understanding of divorce has taken root in the collective consciousness and traditional Islamic jurisprudence, **which is almost reduced to a hasty word, an angry, fleeting word that ends a covenant that the Qur'an describes as "thick." In this prevailing traditional understanding, divorce is often seen as an event that occurs once a man utters the word "talaq" once or twice, with the belief that the third (verbal) divorce makes a woman "bain" who does not marry her first husband until after she marries another man and enters into her, which has spawned the controversial practice of "analyst."** This understanding, which has become the cornerstone of personal status laws in many

countries, has produced a system of unlimited social tragedies: family relationships that collapse in a moment of indiscretion, children who are scattered and raised in unstable environments as a result of a carefully considered decision, and the dignity of women that is violated by what has been known as the "analyst," which is in essence a distortion of the highest bond.

But is this the divorce that the Qur'an intended for believing societies that seek justice and mercy? **Is it possible that the termination of the most sacred human bond, which is marriage, is easier and faster than the dissolution of a simple commercial partnership that requires complex legal procedures?** This stark contrast between the grandeur of marriage and the ease with which it is terminated raises fundamental questions about the prevailing understanding.

This article presents a **different and radical vision**, which is a corrective revolution on inherited understanding. This vision is inspired by contemporary readings that go directly back to **the Qur'anic text**, armed with precise linguistic and methodological tools that enable us to discover new dimensions in divine discourse. This view suggests that **divorce in the Qur'an is not a problem added to problems, but is in essence a divine solution to an existing problem; it is not a passing word that is thrown unfairly, but rather an organized institutional process governed by clear controls; not just The number of shots is counted, but it is the specific manner and procedures that guarantee the rights of both parties and preserve their dignity in the smallest details of the separation**.

1. Deconstructing the myth: Why can't the current concept be true?

Before proceeding to build the authentic Qur'anic concept of divorce, it is necessary to **demolish the flimsy foundations** on which the traditional understanding is based. Several logical and intuitive arguments, derived from the context and purposes of the Qur'an, are sufficient to shake this understanding and show its shortcomings:

- **The Sanctity and Greatness of the "Thick Covenant":** Allah (swt) described the marriage contract as the "Thick Covenant" in Surah Al-Nisa' (verse 21). This great description was used in the Qur'an only in very great contexts, such as the covenant that God took upon the prophets. Is it conceivable that this sacred and profound covenant, with all its spiritual and social connotations, could be solved by the mere word "talaq", which does not take a single second to utter, and without any procedures or witnesses? **Common sense and the purposes of the Sharia categorically reject this.** This discrepancy clearly points to a flaw in traditional understanding.
- **Depth and specificity of the marital relationship:** The Qur'an describes the marital relationship as going beyond a mere contract to a state of complete integration: "And you have led one to the other" (al-Nisa: 21). This unique Qur'anic expression refers to **the utmost openness, trust, privacy, and existential sharing**. The termination of this deep relationship, in which souls, bodies and responsibilities overlap, cannot be accomplished by a hasty individual decision stemming from a moment of anger or

indiscretion. Divorce must be the result of a deep thought process and organized procedures.

- **The procedural contradiction between initiation and termination: The marriage** contract requires steps and ceremonies, publicity and witnesses, and considerable financial and psychological preparations on the part of both parties. How is it so much easier to terminate this contract, with all its consequent disintegration of a family and the future of children, than to begin it? This **is contrary to any sound procedural and legal logic that recognizes the importance of any fateful decision**. Obviously, the process of termination must be at least as complex as the initiation process, if not more because of its sensitivity.
- **Divorce as a way out, not a trap: The** divorce we are witnessing today, which brings out all these social and psychological problems, is the result of a completely wrong understanding about it from a divine "solution" to an existing problem in relationships to a "problem" in itself added to the burden of society. **The Qur'anic divorce, with its controls and stages, is a safe and orderly way out of a relationship in which life has become impossible and has turned into a source of harm and discord, rather than a trap in which families are trapped.**

2. "Divorce Twice": A Description of the Process of Not Counting Shots

The cornerstone of the new understanding of divorce, which constitutes a real intellectual revolution, lies in **the precise deconstruction of the central verse**: "Divorce twice, so that you may hold on to a favor or discharge with kindness" (Al-Baqarah: 229). The traditional understanding treats "twice" as a number of "divorces", after which the man has the right to review, and then the third comes to be a major discharge. But this reading **ignores the extreme linguistic accuracy of the Holy Qur'**an. The divine text does not say "two divorces" or "two divorces", but uses the word "once".

The word "once" in the Qur'anic language often refers not to an abstract number or a single word, but rather to an "integrated cycle of events" that has a beginning, a process, details, and an end. It describes how the action occurs, not just its quantity. Let's look at examples from the Qur'an to deepen this understanding:

- **In the story of the creation of man:** "And you have come to us individually, as We created you the first **time**" (Al-An'am: 94). Here, the "first time" refers not only to the first moment of creation, but to the entire first cycle of life from creation to death, including its stages and details.
- **In the story of Moses (peace be upon him**): "And We have bestowed upon you **again**" (Taha: 37). The Qur'anic context makes it clear that Moses' life was divided into two complete and complete life cycles (from birth to Midian, and from receiving revelation to the end of the message), and each complete cycle of events was called "once".
- **When** the Prophet (peace and blessings of Allaah be upon him) mentions that he asks Allaah for forgiveness "a hundred times" a day, it is inconceivable that he would recite 100 consecutive words in a few minutes. Rather, he would enter into 100

complete states of presence and forgiveness, each of which may take time and include thousands of words of remembrance, supplication, and reflection, but it counts "once" in the general context.

- **Al-Hashr/ Al-Qayah:** "Allaah says (interpretation of the meaning): "Wa'l-aa'l-'a'l-'aa'a'l-'a'a'l-'a'l-'a', 'aw wa'l-'a'l-'a'a'l-'a', 'a'l-'a'l-'a', 'a'l-'al-'aa'a', 'a'l-'a'a', 'a'l-a**al'aa', 'aw wa'l-ta'a'l'a', 'a'l-ta'a'la'a'a', 'a'l-'a'al-'a'a', 'a'l-'a', 'a'l-'a'al'a', 'a'l-'a'al'a', 'a'l-a'al'a', 'a'l-ta'ala', 'a'l-a'a', 'a'l-a'al-'aa', is a'l-a', and 'a'l-a'. It's** a matter of fact that you're going to be a fool's, i'm going to have a lot of time, i'm going to have a lot of time. Al-Fas'i'l-Ghazun al-'A'l-'A'i'l-'A'l-'A'i'a'i'l-'A'i'a Hina, "Awl Marat" tashir il alay aakriyat al-khalaq al-awli ba'l-tafuriha wa'tawaratha, willis mujadda al-lahza bada'iyyah, ma'ayaz fakrat "al-mara" kadora kamla.

By applying this precise understanding of the language to the verse of divorce, everything changes. "Divorce twice" does not mean that the man has "two shots" that he throws as arrows, but rather it means: "Divorce is done through an integrated procedural process, and this process can only be repeated twice." This linguistic understanding undermines the idea that divorce takes place as soon as the word "divorce" is uttered. The word may be a declaration of intention or a desire to start the process, but it is not the whole process. Divorce is not counted "once" until all of its procedural steps have been completed.

So, what are the steps of this comprehensive process that the Qur'an calls "marra"?

- **First Step: Recourse to the Judicial Authority (Institution):** Divorce in the Qur'anic system is not a private affair that takes place in closed bedrooms or in a fleeting moment of anger. The speech in the words of the Almighty: "O Prophet, if you divorce women... **This** means that the first procedural step in the divorce process is for the individual who wishes to divorce to submit his request to an **official body authorized to do so (court, judge, or family arbitration committee).** This request is merely a declaration of intention and desire for divorce, not a divorce that is consummated or de facto once pronounced. This procedure protects both parties from haste and places the relationship under institutional supervision, which It gives an opportunity for rational intervention before it is too late.
- **Second Step: The Iddah Period (Mandatory Cooling-Off Period):** Once the request is officially submitted, the mandatory 'Iddah period) begins. The prevailing understanding is that the function of the 'iddah is limited to the "discharge of the womb", but its function in the Qur'anic perspective is much deeper and more comprehensive. It is **a carefully designed Cooling-Off Period**, which aims to achieve several vital objectives:
  - **Giving the parties a real opportunity to review their decision** away from the emotions of the moment of anger or disagreement, and opening the door for constructive dialogue.
  - **Allowing the intervention of family reformers and the judiciary** to try to reform and reconcile seriously, and perhaps to resort to the "two judges" from their families, as other verses indicate (al-Nisa: 35).

    - **Preparing women psychologically and physically** for the reality of a new life, and avoiding the sudden shocks of separation, which enables them to make sound future decisions.
    - **Preserving financial and living rights**: During this period, the spouses are still under the rule of marriage, and maintenance and housing remain obligatory on the husband, with controls that prevent injustice or harm to the wife.
- Third Step: Completion or Cancellation of the "Once" (Decisive Decisions before the Authority):
    - **Restitution (cancellation of the operation):** The right to return to full marital life during the waiting period. If the "restitution" occurs (with the consent and joint desire of the wife, except in the case of pregnancy where the husband has the right of review because he is more aware of the ownership of the offspring), the divorce claim is completely canceled as if it had never existed, and **it does not count as a "once" divorce at all**. This highlights that the goal of the process is to reform and reunite as much as possible, not to separate.
    - Holding a favor or discharging a favor (completion of the process): If the entire waiting period has elapsed without a "response" from the spouses, only then is the first "time" of the divorce process completed. The couple is faced with two options, which are presented to the authorities and by witnesses, in order to guarantee rights and publicity:
        - **Holding on to a favor:** It is not just an automatic "review" that restores the situation as it was, but it is **a new marriage contract** that requires the consent of both parties again, a new dowry, and a new publicity, as if they are starting a completely new married life, with the maturity and re-evaluation of the relationship that this requires.
        - **Discharge with charity:** It is **the complete and final termination of the relationship** while giving the woman all her material and moral rights stipulated in Sharia, without injustice, procrastination or harm, and in a way that guarantees her a dignified start.

With this deep and organized understanding, the **divorce of anger, drunkenness, and hazel, and the divorce that is suspended on a condition, is completely dissolved,** because neither anger nor drunkenness lasts throughout the period of legal preparation, which may extend for months, and the intention of divorce can only be implemented through a court and tight institutional stages that guarantee rights and protect families.

3. "Three Villages": Multiple Destinations and a Precise System

How does the period of waiting period mentioned in the Qur'an end? The Almighty says: "And divorced women will lie in wait for themselves three reciters" (Al-Baqarah: 228). The traditional understanding limited the "Qura'a" to menstruation or purity, which led to multiple jurisprudential disputes. But the real purposes of the kit are much broader than just the biological aspect, and they include:

- **An opportunity for revision and reconciliation:** This is the ultimate and most important goal, which is to allow enough time for the causes of disagreement to disappear and to make room for wisdom and reform interventions.
- **Making sure there is no pregnancy:** This is a key purpose to keep genealogies and not mix them up, and to ensure that each party starts a new life clearly.
- **Psychosocial preparation:** During this period, women are given the opportunity to adapt to the new situation, accept separation, and prepare for the post-divorce phase, whether by remarrying or relying on themselves.
- **Preservation of financial and living rights:** During the iddah period, maintenance and housing remain obligatory on the husband, providing the woman with material and social protection during this transitional period.

The Holy Qur'an, in the perfection of its legislation, details the duration of the 'iddah to suit each of the women's cases with extreme precision, which proves that the 'iddah is an integrated system and not just a calculation of days or menstruation:

- **For a woman who menstruates:** she counts three times (menstruation). It is a clear biological marker that indicates the innocence of the uterus.
- **For those who are desperate for menstruation or who have not menstruated (minor):** count it for three months. This ensures that there is a sufficient grace period even for those who do not show clear biological signs of menstruation.
- **For pregnant women:** Her term and promise extend to the delivery of the pregnancy: "And the first of the pregnant women is for them to give birth" (Talaq: 4). This is where the wisdom of the legislation appears: if the pregnancy is long, the period of grace and protection is extended, and if it is short (for example, if she gives birth a day after divorce), then the term of the relationship ends with the delivery of the pregnancy. This confirms that the goal is not only to discharge the womb, but also to give sufficient time for review.
- **For the deceased her husband:** her number is four months and ten days: "And those of you who die and leave behind husbands, they lie in wait for themselves for four months and ten days" (Al-Baqarah: 234). These verses, in their Qur'anic context, do not speak of inevitable death in its absolute sense, but rather of absence and interruption (for the presumption of "they are absent", which means to leave or be absent). This case can be understood as a special type of divorce in absentia for a woman who has lost her husband and does not know his fate, giving her a legal way out after a reasonable waiting period. This Precise Detail It proves that the Iddah is an integrated system that takes into account all circumstances and aims to achieve justice and preserve the rights and lofty purposes of legislation.

4. Solving the "Analyst's" Dilemma: The End of Insult and the Beginning of Dignity

Perhaps the most humiliating and embarrassing practice produced by the misunderstanding of divorce is what is known as "analyst marriage", which many consider **"legalized adultery" or "legitimate prostitution".** This hideous practice is an inevitable and direct result of the misunderstanding of divorce as "three quick shots" that

a man can throw at his wife and then regret. But when we return to the procedural and deep understanding of the Qur'an, **the idea of the analyst collapses from its foundation and becomes meaningless, and is even condemned according to Sharia and intention.**

The verse says: "If she divorces her, it is not lawful for him to divorce her after that until she marries another husband" (Al-Baqarah: 230). Under the procedural understanding of divorce, the meaning changes completely and becomes more consistent with justice and human dignity:

- **Exhaustion of all opportunities for reform:** This verse does not come after three angry words in a row. Rather, it comes after **the completion of two full divorce processes (twice), each of which took many** months of judicial proceedings before the authorities, a period of deliberate legal preparation, serious attempts at reconciliation, and multiple opportunities for "restitution" and "catch." Reaching the "third shot" (i.e., initiating and completing the process for the third time) means that the couple has exhausted all opportunities for reconciliation, and that they have reached a complete and mutual conviction of the impossibility Continuing married life together after many and distant attempts.
- **The Great Binuna is a logical and final conclusion:** after two serious and sporadic attempts to rebuild the relationship have failed, the final and utter separation becomes the natural and logical outcome. There is nothing to fix in this particular relationship, it is clinically dead.
- "Until you marry another husband" is not a punishment or a ploy, but a description of a new reality: the condition here is not a ploy to return quickly or a harsh punishment for a man. It simply describes the new reality: a woman is now completely free, and her relationship with her first husband is irrevocably over. It is her natural and legitimate right to start a completely new life, and to establish an actual and honest marital relationship (a genuine marriage based on affection, compassion, and stability) with another person.
- **The possibility of returning as a completely new beginning:** If fate wills and this second marital relationship ends (also with a procedural divorce or death), only then will the woman be free again and untied to anyone. In this case, she may return to her first husband if they agree and agree to it, not as a ploy to get out of the analyst's predicament, but as a completely new beginning, because they are now two different people, and they have gone through experiences that have changed their lives and their outlook on the relationship, which may open a new page based on maturity and learning.

There is a deeper and more radical symbolic interpretation that holds that the discourse in the verse "If you divorce her, it is not permissible for him to marry another husband until she marries another husband" is directed at institutions and not necessarily individuals in all its aspects. An employee who is permanently dismissed from his organization (after being given two opportunities to return or reform) can only return to it again after he has proven his worthiness to succeed, integrate and be effective in another competing or different institution (until he marries another husband). The first institution may accept his return if it deems it expedient. **Both interpretations, whether**

practical procedural or institutional, fundamentally undermine the idea of the "analyst" that insults human dignity and religion, and restore the supreme status of legislation.

5. Quranic Divorce: Towards a Revolution in Family Legislation and Community Protection

This deep understanding of divorce is not just a new reading of the Qur'anic text, but it is **a roadmap for a radical reform of the personal status laws** currently in force in many Muslim countries. If this institutional and procedural understanding of divorce is adopted, it will profoundly transform the reality of families and societies, and eliminate many of the social tragedies that traditional understanding has produced.

- Eliminating Contemporary Divorce Problems:
    - **Say goodbye to angry, drunk and ridiculous divorce:** the dilemma that corrupts the lives of individuals and societies will become a thing of the past. The requirement of recourse to the judiciary and the mandatory waiting period are sufficient to prevent divorce from taking place in moments of unconsciousness or haste. This system restores rationality to its central role and ensures that the divorce decision is based on full awareness and awareness.
    - **Ending the phenomenon of the "analyst" once and for all:** This practice, which is a stain on the forehead of traditional jurisprudence and insults the dignity of women, will become meaningless in this Qur'anic framework. The system ensures that the Great Baynouna is a natural consequence of exhausting all opportunities for reform, and that any return to the relationship is based on genuine desire and new maturity, not just a shameful ploy.
    - **Turning divorce from a mess into a respectable legal procedure:** Divorce is no longer just a random individual act, but becomes a deliberate and orderly choice that is subject to judicial supervision. This would significantly reduce random and hasty divorces, and increase the chances of reconciliation and review before it is too late.
- Profound positive repercussions on women and the family:
    - **Protecting Women and Promoting Their Dignity:** This Quranic system guarantees women their full rights during the divorce process, and prevents any possible abuse on the part of men. It provides them with a period of protection, alimony, and housing, and enables them to think about their future with dignity and independence.
    - **Reducing the rate of divorce and its negative repercussions:** Since divorce will become a complex process that requires stages and thought, this will significantly reduce divorce cases that fall under the name of "emotional divorce" or "mental adolescent divorce", and give the family a greater opportunity to maintain its existence and stability.

    - **The Role of the Judiciary and Family Reform Centers: The** judiciary and family mediation institutions will play a pivotal role in the implementation of this system. They will transform from mere divorce notaries to real actors in the process of reform and protection, providing advice, advice, and arbitration.
    - **Protecting children's futures:** An organized and deliberate divorce process greatly reduces the severity of psychological trauma on children, and enables parents to think about their future and needs better and more responsibly away from the eruption of negative emotions.
- Challenges of applying this understanding and suggestions for change:
    - **Resistance to change:** Any radical change of established concepts faces stiff resistance from traditional jurisprudence and societies that have been accustomed to a certain understanding for many decades. It takes a great deal of effort to bring about this intellectual transformation.
    - **The need for a comprehensive review of personal status laws:** Islamic countries should embark on a comprehensive review of existing personal status laws, and completely reformulate them based on this authentic Qur'anic understanding, while developing judicial mechanisms that are commensurate with the nature of divorce as an institutional process.
    - **Educating the community:** Awareness campaigns and spreading awareness of this new Quranic understanding among the general public are essential to change the prevailing culture about divorce and correct misconceptions.
    - **The Role of Religious and Academic Institutions:** Al-Azhar and leading religious and academic universities and institutions must adopt this ideology, research and develop it, and organize conferences and seminars to consolidate and disseminate it widely.

Conclusion: Towards a Just and Modern Understanding of the Qur'an

Re-reading the verses of divorce through **a precise linguistic and procedural approach, with a deep understanding of the purposes of the Sharia, frees** the Qur'anic text from the shackles of hasty and superficial literal understanding. This vision presents the Holy Qur'an as an integrated, just, merciful, and orderly legislative system that aims to build a healthy society and preserve human dignity:

- Divorce is not a word thrown into the air, but rather an organized institutional process that takes place only through an official body (the judiciary) and in clear stages.
- **Preparation is not just a wait for days, but a vital opportunity** for retreat and reconciliation, for psychological and social preparation, and for the preservation of rights during a transitional period.
- The numbers in the Qur'anic verses describe the hows, procedures, and stages, and not just a quantitative count that empties the text of its deep purpose.

- **The Qur'anic system aims to find solutions to family problems, not create them**, and provides safe and orderly exits from crisis relationships, while fully preserving the dignity of both parties.
- **There is no place in this understanding of "angry divorce", "analyst"** or any other practice that violates human dignity and distorts the purposes of the true religion.

It is a frank and courageous call to return to the essence of the eternal Qur'anic message, a message that came to remove from the people their insistence and the shackles that were on them, and to provide them **with an integrated system of life based on absolute justice, vast mercy, and sound logic, in accordance with every time and place.**

22 LIVELIHOOD IN THE QUR'AN: BETWEEN MATERIAL GIVING AND SPIRITUAL ABUNDANCE

Introduction:

The concept of "sustenance" occupies a central place in man's life and his relationship with his Creator. It is the divine gift on which life is based, and the basic elements of existence are sustained. The Holy Qur'an, in its clear language, does not deal with sustenance as a mere material gift that is consumed, but rather presents it as a comprehensive multidimensional blessing that requires a pause in contemplation and thanksgiving, and is an arena for testing and affliction, and a key to understanding our relationship with God and with life itself. In this article, we explore together aspects of this rich concept, moving between tangible material sustenance and deeper spiritual and moral abundance.

Material Livelihood: The Visible Blessings of Allah and the Rules for Dealing with Them

The manifestations of divine sustenance are those that directly affect our daily lives: food, drink, money, housing, and everything that God has made available to us in this universe. The Qur'an instructs us to consider and reflect on how this sustenance is managed:

- **The Basis of Life:** Allah Almighty reminds us of how food and drink are the basis of our life, as a result of a wonderful cosmic order that begins with water falling from the sky and splitting the earth to sprout love and fruit: "Let man look at his food, We poured out water as a pour, then We split the earth openly, and We made love grow in it... [Abs: 24-27].
- **Ghayyat al-'Ibada wa'l-Shakar:** Lam yakhlaq haja al-razzaq al-abathaa, but al-liqaan al-'ubadah wa'l-mu'minah, wa'l-shaykh al-'awtaaf ba'adal al-mun'aam: Al-'Aa'l-ja'la'a'l-'a'l-'aa'l-'a'l-'a'l-'a'aa'l-'a'al-'a', 'a'l-'a', a' [Al-Baqara: 21-22].

- **Rules of Dealing:** The Qur'an did not leave us without guidance on how to deal with this material sustenance, so it set rules for it that ensure its righteousness and blessings:
    - **Halal and good:** Allah has commanded us to eat and use the good things that He has made lawful for us, and to avoid forbidden evils. And the good things are lawful for them and the bad things are forbidden for them. [Al-A'raf: 157].
    - **Constant Thanksgiving:** Thanksgiving is not just a word, but a heart and practical state that appears in acknowledging grace and attributing it to the Beneficent, and using it to please Him. And be thankful for the blessings of Allah, if you worship Him" [An-Nahl: 114].
    - **Moderation and rejection of extravagance:** Moderation is Islam's approach to everything, including dealing with sustenance. Eat and drink, and do not be extravagant, for He does not love the extravagant" [Al-A'raf: 31].
    - **Performing rights:** Livelihood is not the absolute property of the individual, but it has rights for others, which must be fulfilled through zakat, charity, and spending for the sake of Allah. And they will bring his right on the day of his harvest... [Al-An'am: 141], ﴿... And out of what We have provided for them, they spend" [al-Baqarah: 3].

Sustenance as a test and affliction:

It's a matter of fact that allaah is the truth, and it's a matter of fact. Allaah is the one who is an adult of the world, and it is a matter of great concern, and it is a matter of great concern, and it is a matter of great concern. 15-16. The Qur'an al-Qur'an al-'Aan al-'Anafaq fi al-Niqa'ah al-'Allah, and allaah al-Qa'il al-'A'il al-Hasara wa'l-Khasara: [Al-Anfal: 36].

Expanding the Concept of Livelihood: Spiritual and Moral Abundance

Here, Qur'anic contemplation invites us not to limit the concept of "sustenance" to its material framework only. The Qur'an reveals to us deeper and more lasting dimensions of sustenance, spiritual and moral offerings that are in fact the basis of true happiness and tranquility:

- **Spiritual and moral sustenance: The** greatest sustenance that a person can provide for is guidance to the truth, useful knowledge, wisdom and insight, peace of heart, psychological peace, and opportunities for doing good and self-realization. The Qur'an itself is a "light" and a "clear book", a divine sustenance by which Allah guides those who follow His pleasure to the paths of peace. [Al-Ma'idah 15-16].
- **Trust and Trust as a Door to Livelihood: A** deep understanding of sustenance frees a person from material fear, especially the fear of poverty, which may lead some to kill children or commit forbidden acts. The Qur'an affirms that Allah is the sustainer with strong strength, and that the sustenance of all is guaranteed by Him: "... We provide for them and for you... [Al-Isra'a: 31]. This does not mean relying on oneself and abandoning one's saa'i, rather it means seeking with a reassuring heart, confident that the sustenance is God, and that taking the reasons does not contradict true reliance. True sustenance requires trust in God and sincere pursuit.

- **The Danger of Neglecting Spiritual Livelihood: Just as neglecting material** sustenance leads to destruction, so neglecting spiritual sustenance (remembrance of Allah, guidance, knowledge) leads to deeper and more serious misery, which is "living in poverty" in this world and blindness in the Hereafter: "And whoever turns away from My remembrance, he will have a miserable life, and We will gather him on the Day of Resurrection blind" [Taha: 124].

Conclusion:

In the Qur'anic perspective, sustenance is a comprehensive divine gift, extending from the physical necessities of the body to the nourishment of the soul and the requirements of the mind. Both, material and spiritual, are a blessing that requires thanksgiving, a responsibility that requires honesty, and a test that reveals the truth of our faith and piety. Let us make sure to thank material sustenance by performing its rights and abiding by its controls, and let us strive diligently and diligently to obtain the most lasting and precious spiritual sustenance, the sustenance of guidance, knowledge and tranquility. So how can we elevate ourselves, our minds, and our souls to benefit from this heavenly flood? This is what we will explore in our next journey towards the "sky of sustenance".

23 THE JOURNEY TO THE HEAVENS OF LIVELIHOOD: KEYS TO ACCESS AND BARRIERS TO ASCENDANCY

(Wa'fi al-sa'a'i'a'i'a', 'wa'l-'a', 'wa'l-'a'l-'a', 'a'l-ta'a'a'l-'a'a'l-'a', 'a'l-ta'a'a'l-'a', 'a'l-ta'a'a'l-ta'a'a'l-'a', 22-23.

Introduction:

After contemplating the comprehensiveness of the concept of "sustenance" in the Holy Qur'an, realizing that it transcends the boundaries of matter to include the abundance of guidance, knowledge, wisdom and tranquility, the central question arises: where do we find this most durable and precious sustenance? And how can we reach and collect it? The divine answer is clear and direct: "And in heaven is your sustenance... But which heaven does the Qur'an mean? And what is the journey of ascending towards it?

The sky as a symbol of transcendence and heavenly sustenance:

If we go beyond direct literal understanding, we can contemplate "heaven" in this context as a symbol **of cognitive, spiritual and moral transcendence**. It represents the highest levels of consciousness and perception, the fixed cosmic truths, and the source of divine guidance. From this spiritual "heaven" descends and manifests the true sustenance that nourishes the soul, the mind, and the heart:

- **Deep understanding:** the ability to see beyond phenomena and to perceive God's laws in the universe and life.
- **Wisdom and insight:** Distinguishing between truth and falsehood, and the ability to make the right decisions.
- **Providing for divine guidance:** feeling connected to God and walking on His straight path.

- **Livelihood of peace and tranquility:** inner peace that is not affected by the fluctuations of material circumstances.
- **Useful Knowledge:** Knowledge that elevates man and improves his condition and the state of his society.
- **Livelihood of opportunities and success: the** doors that open and the reasons that facilitate those who sincerely seek goodness and progress.

The one who seeks this heavenly sustenance is the one who directs the compass of his life upwards, towards transcendence, acclamation and continuous learning. As for those who remain captives of the "earth" in its purely material sense, immersed in transient desires, exposed to contemplation and contemplation, and lying to the facts, he deprives himself of this divine overflow, and lives in a state of spiritual and cognitive deprivation, which may be the very "fire" that consumes his existence from within, the fire of ignorance, deprivation and loss.

Access Key: "You can only be executed with authority"

The journey of ascending to this spiritual "sky" and reaching its countries to earn a living is not an easy journey or is available without effort and preparation. It requires "strength" and the ability to penetrate and overtake. The Holy Qur'an clearly sets out the condition for this access: "O Mu'asher of the jinn and mankind, if you are able to penetrate from the diameters of the heavens and the earth, then do so, and you will not be executed except by authority" [Ar-Rahman: 33]. What is this essential "Sultan"?

It is not just material power or ephemeral worldly power. It is in its depth:

- **The authority of science and knowledge: the** true power that stems from a deep understanding of facts and the mastery of solid knowledge in any area of life.
- **The authority of argument and proof: the** ability to think logically, establish evidence, distinguish the right from the wrong, and not be deceived by suspicions or illusions.
- **The authority of awareness and insight: intellectual** penetration that transcends the crusts and phenomena to reach the core and essence of things, and enables man to see things for what they are.

With knowledge, argument and insight, man can possess the "authority" that qualifies him to penetrate the veil of ignorance, imitation and illusion, to reach higher levels of understanding and understanding, and to rise in the "heavens" of knowledge and spirit.

The Closed Gates of Heaven: Obstacles to Falsehood and Arrogance

However, even if a person possesses some of the tools of the "Authority" of knowledge, he may find that the gates of heaven are still closed to him. The Qur'an warns us of the existence of heartfelt and intellectual obstacles that prevent this divine conquest: "Those who deny Our signs and are arrogant about them, the gates of heaven will not be opened for them, nor will they enter Paradise until the camel enters the poison of the tailor... [Al-A'raf: 40]. These two obstacles are:

1. **Refutation of the Verses:** Not only the verses of the Qur'an, but all the signs and signs of Allah in the universe, souls and knowledge. It is the closing of the mind and heart to any source of truth, and the rejection of clear proofs and clear proofs.
2. **Arrogance about it:** It is the greatest disease. It is the transcendence of the truth, and rejecting it simply because it comes from a certain source, or because it goes against one's whims, heritage, or personal pride. It is the belief that a person has reached a stage where he does not need to learn or be guided.

A liar or an arrogant, no matter how intelligent or outwardly powerful he may be, can enter the "sky" of deep understanding and true spiritual transcendence. **Cognitive humility** (acknowledging the limits of our knowledge and our constant need to learn), openness to the truth (being willing to accept it from any source), and purifying one's heart from arrogance are essential conditions for the gates of heaven to open for us and to receive its sustenance.

Levels of Consciousness: The Seven Heavens

The journey of ascension to the "heavens" is not a single leap towards the Absolute, but rather a gradual and orderly ascension through levels and layers of consciousness and knowledge. Perhaps this is what is symbolized by the Qur'anic expression of "seven heavens in layers" (which created seven heavens in layers... Far from delving into purely materialistic explanations, the number "seven" can be understood here as a symbol of perfection and orderly plurality, and the word "layer" as a reference to the gradation, complementarity, and harmony between these levels.

They represent **integrated and graded levels of awareness, understanding, perception, and knowledge**. We can see the manifestations of these "heavens" in our practical lives:

- Every useful science (medicine, engineering, astronomy, sociology, psychology...) is like a "sky" with its own laws, origins, and levels, which requires a "sultan" (specialized knowledge) to enter and elevate it.
- Every fine and meaningful art (literature, poetry, architecture...) opens up horizons of beauty and meaning is another "sky".
- Each level of self-purification and spiritual and moral elevation is a higher "heaven."

These "heavens" or "paradises" are open to those who seek to enter them, and the Qur'an invites us to hasten and race towards them: "And hasten to forgiveness from your Lord, and a garden which the heavens and the earth have prepared for the pious" [Al-'Imran: 133]. As for those who choose ignorance, arrogance, or laziness, and refuse to enter these "heavens", they condemn themselves to being deprived of their goods and fruits, and remain imprisoned in the "land" of ignorance and limitation.

Conclusion:

Man's true journey in this life is a journey of continuous ascension towards the "sky" of transcendence, knowledge and closeness to God. The sustenance of this journey is not just a fleeting commodity, but understanding, wisdom, tranquility and guidance. Its fuel and means are the "authority" of knowledge, insight and diligence. The conditions for its success are humility and the rejection of lies and arrogance. Its nature is gradualism,

patience and perseverance to rise through the levels of consciousness. Let us respond to the call of the Qur'an, and let us strive to possess this authority, and let us open our minds and hearts to open the gates of heaven for us, so that we may benefit from its indispensable sustenance. It runs out, and we rise to where our Creator wanted us to be.

24 LIVELIHOOD IN THE QUR'ANIC PERSPECTIVE: FROM THE INEVITABILITY OF FATE TO THE LAW OF SEEKING

The concept of "sustenance" is one of the most sensitive and influential Qur'anic concepts in human life, but at the same time, it is perhaps one of the most exposed to the truncated understanding that has transformed it from a universal law that stimulates work and elevation, to a justification for stagnation and dependence. The common understanding that portrays sustenance as a sum of money or a quantity of food written in advance in a predestined record, which man receives only in a certain amount, regardless of his pursuit, is an understanding that puts us in direct confrontation with the foundations of the Qur'anic logic based on Justice, Responsibility and Punishment.

This article seeks to reconstruct this concept, relying exclusively on the Qur'anic text as a reference, and on reason as a tool for analysis, to discover that sustenance is not a negative giving, but rather a precise and just universal law, just like the laws of physics and chemistry.

1. Deconstructing the myth: sustenance is not a predetermined quantity

Before building any correct perception, it is necessary to demolish the wrong perception. The idea that every human being has a "written sustenance" that neither increases nor decreases collides with the overall system of the Qur'an for the following reasons:

It violates the principle of seeking and retribution: The cornerstone of the Qur'anic message is that man has what he has sought, and that his quest will be seen, and then he will be rewarded with the fullest reward. If sustenance is predetermined, what is the meaning of saa'i? And why does the Qur'an urge to work, strike the earth, and seek credit? Is it reasonable that the reward of the lazy and the hardworking should be the same because their "share" is predetermined? This is contrary to absolute divine justice.

- **It makes economic legislation absurd**: Why did God forbid theft, usury, and the consumption of people's money in vain, if the thief only took his "written sustenance", and the stolen one was taken away from him only what was "written for him"?
- **It collides with the concept of gain:** The Qur'an repeatedly uses the term "gain" and its derivatives. Man has what he has earned and he has what he has gained. Earning is the product of effort and action, and it is a purely human act. Linking livelihood to earning means linking it directly to human effort, not to inevitable fate.

So the first step is to break free from the idea that sustenance is a static quantity, and start looking for its true definition as a dynamic law.

2. The True Law: Livelihood is the Fair Reward for Effort

It is a **law**, a precise cosmic order that connects action to its result, between effort and its counterpart. Livelihood is not the "thing" itself, but the "law" that guarantees the arrival of this thing. The most striking proof of this lies in the pivotal verse:

(Wa'fi al-sa'a'i'a'i'a', 'wa'l-'a', 'wa'l-a'l-'a', 'wa'l-'a'l-'a', 'wa'l-a'l-'a', 'wa'l-'a'a'l-'a', 'wa'a'l-'a'a'l-'a'a', 'wa'l-a', 'wa'l-'a', 'wa'a'l-'a', 'wa

Let's decipher this logical cosmic code:

- **"And in heaven is your sustenance":** "Heaven" here is not a material treasure, but rather the source of higher laws and fixed cosmic systems. Just as the laws of gravity and the motion of the heavens originate from the "heaven" (the cosmic order), so the law of sustenance is a just universal law that originates from the Divine Order.
- **"It is a right":** This word affirms that it is a fixed "truth", a "law" that does not lag behind, and not just an unseen promise or a random giving.
- **"Like what you say":** this is the key to understanding. How is "pronunciation" (speech) evaluated? Is it only by the number of words? Of course not. Rather, it evaluates its quality: its wisdom, its honesty, its influence, its beauty, its usefulness, and the skill exerted in it. This wonderful analogy tells us that the law of livelihood does not only measure the quantity of effort, but also the **quality and quality of effort**.

Livelihood, then, is the universal law that ensures that every effort expended, in quality and quantity, will be met with a just and rewarding result.

3. Dimensions of Livelihood: From the Necessities of the Body to the Food of the Soul

This just law is not limited to matter, but extends to all aspects of human existence, just as the law of gravity affects the atom and the galaxy.

- Material Livelihood (Life Livelihood):
  - **Effort:** It is physical labor, planning, agriculture, industry, commerce, and innovation.
  - **Reward (sustenance)** is money, food, housing, technology, and everything that the elements of life do. This is what the verses that speak of bringing forth fruits from the earth refer to as "sustenance for you." It is a direct result of man's effort interacting with the laws of nature that God has made available to him.
- Moral Livelihood (Promotion Livelihood):
  - **Effort:** It is the pursuit of knowledge, purification of the soul, patience for the truth, contemplation of the universe, fairness in judgment, and wisdom.
  - **Reward (sustenance):** It is wisdom, tranquility, insight, useful knowledge, tranquility, and the ability to make the right decision. This is the "generous sustenance" or "good sustenance" that the Qur'an talks about. It is the greatest type of sustenance, for wisdom is a great good, and its absence is

"poor living", even with an abundance of money. Whoever refrains from this quest is deprived of this compensation, regardless of his material wealth.

4. The Role of Human: From a Passive Recipient to an Active Partner

This understanding radically changes the role of man. Instead of being a passive receiver waiting for his "share", he becomes an active partner in a cosmic equation in which his role is pivotal and based on three foundations:

1. **Striving (exerting effort):** Man must exert his utmost effort, quantity and quality. He must develop his skills, improve the quality of his work, and strive earth and in the sky of knowledge. This is the part of the equation that falls upon him.
2. **Tawakkul (trust in the law):** True trust is not abandoning the sought, but absolute **trust in the justice of the divine law of sustenance**. It is to work to the best of your ability, and then rest assured that the cosmic order that God has established is just and will give you in return for your effort without injustice. This confidence frees man from worrying about the outcome, and makes him focus on perfecting the action itself.
3. **Thanksgiving (responsible use of the reward):** The sustenance that comes to you as a result of your effort is not absolute ownership, but honesty and responsibility. Thankfulness is not just a word, but it is the correct use of this sustenance (whether it is money, science, or wisdom). This is shown in spending on the needy, spreading knowledge, and administering justice. He who spends from what God has provided is in fact recycling the result of his effort in the cosmic system to generate new sustenance for himself and for others.

Conclusion:

Reunderstanding sustenance as a just universal law based on seeking is the key to individual and collective revival. It moves us from a culture of waiting and complaining to a culture of initiative and trust. Livelihood is not what is given to you, but what you earn with your effort under a just divine system that rewards every endeavor, small or large, material or spiritual. When a person realizes that he is an active partner in this universe, and that heaven guarantees him the right to pursue, he is free from fear, and sets out to build, build and rise, confident that Every mujtahid has a share, and Allah's bounty is vast for those who seek it.

25 "LIBRA" AND "ADULTERY" – UNDERSTANDING THE DYSFUNCTION OF THE LIFE SYSTEM

(Wa'l-sa'a'i wa'l-wa'l-'a'a'wa'l-wa'l-'a'a'wa'l-'aa'a'l-'a'wa'l-'a', 'a'l-ta'a'a'l-'a', 'a'l-ta'a'a'l-'a', 'a'l-ta'a'wa'l-'a'wa'l-'a', 'a'l-ta'a'a'i'a', 'a'l-ta'aa', 'a'l-ta'a'a'wa'l-'a', 'a'l-ta'a

When we hear the word "adultery," its common idiomatic meaning associated with sexual relations outside its legal framework often comes to mind. It is, without a doubt, a central and dangerous meaning that the Holy Qur'an warns against because of its

destructive effects on the individual, the family and society. But does the meaning of this word stop there? Is it possible that the word "adultery" in the Qur'an, which is rich in connotations and multiplied in its layers, has broader dimensions that touch on the essence of the system of life that God intended?

The key to understanding may lie in returning to the root of the word (z-n). This root is the same as that shared by another central word in the Qur'an: **"balance."** The balance, as portrayed in the verses of Surah Ar-Rahman and others, is not just a tool for material weight, but a symbol of the universal law, of the precise divine order based on truth, justice, balance, and justice in everything. It is the standard by which we have set to control our relationships, dealings, and behavior, and we are called not to overwhelm it and not to lose it.

If the "balance" is the straight path of balance and justice in any reciprocal system, what is its opposite? Here, as we have explored, deep linguistic reflection suggests that "adultery" may represent, in its broadest and broadest sense, **"the activation of any reciprocal system outside its straight path determined for it in the divine balance."** In this view, it is synonymous with conscious or unconscious disturbance of the balance, tyranny in it, and transgression of the boundaries of justice and justice.

With this expanded understanding, "adultery" is no longer confined to the circle of forbidden physical relations, but extends to all aspects of life in which there is a deviation from the balance of truth:

- **In the world of commerce and economics, lightness** in weight and weight, cheating in buying and selling, monopoly, and eating people's money in falsehood become forms of "adultery" because they cause financial and commercial exchange outside the balance of honesty, honesty and equity. "Woe to the mighty" [al-Mutafifin: 1].
- **In the field of work and responsibility:** the employee who takes his wages without performing his work perfectly, the craftsman who is not sincere in his workmanship, the scientist who conceals his knowledge, and the doctor who does not take care of the honesty of his patients, all of them violate the balance of responsibility and honesty, and practice a kind of professional or professional "adultery".
- **In social relations:** spreading false rumors, backbiting, gossip, false testimony, and defamation of people's symptoms without evidence, are all acts that disturb the balance of trust, brotherhood, and the preservation of symptoms, and can be considered "adultery" by word or mouth. This may shed new light on the context of Surah An-Noor and the connection between adultery and defamation and slander.
- **In family relations:** the injustice of one spouse to the other, the discrimination between children, or the disobedience of the parents, are all imbalances in the balance of the family based on affection, compassion and justice.
- **In a person's relationship with himself,** following whims, indulging in forbidden desires that harm the body and mind, and neglecting to purify one's soul may be considered a violation of the balance of fitrah that God has decreed for man.

"Adultery" in this broad sense is the basis of all corruption, because it represents a rebellion against the system, a deviation from balance, and an infringement on the truth.

It is an attempt to live and act outside the framework of the "balance" that is to ensure the integrity and goodness of life.

Do we observe our "scales" in all our dealings and relationships? The Qur'anic call to establish the balance in proportion and not to lose the balance is a call to live in harmony with truth and justice, and it is the only guarantee to avoid falling into the "adultery" of imbalance and deviance, and to build a society and individuals living in true peace and security.

26 REDEFINING USURY: FROM THE CHARGE OF INTEREST TO THE CRIME OF DISTURBING THE BALANCE

At the heart of the Islamic economic debate is the concept of riba as one of the most sensitive and controversial concepts. The prevailing understanding that riba is an increase in the capital of any loan has paralyzed investment, established complex and fraudulent financial systems, and, more dangerously, entrenched a feudal class society. This understanding is not merely a misinterpretation, but the result of a historical shift that has been influenced by external concepts (such as the word "riba" in the Jewish Talmud), and has neglected the Qur'anic context and the overall purposes of the legislation.

To liberate this concept, it is necessary to go back to the Qur'an itself, to discover that usury is not just a "benefit", but a deeper moral and economic crime, which represents a fundamental imbalance in the "balance" of human justice.

1. The Qur'anic context is the key: Riba in the face of poverty

The verses that prohibit riba in the Qur'an do not come in the context of talking about trade and investment, but come categorically in the context of talking about **the poor and needy**. The verses in Surah Al-Baqarah present us with two options for dealing with "the poor who are confined for the sake of Allah cannot strike the earth":

1. **Al-Khayyar al-'Awwal (al-Infaq wa'l-Sadaqah):** "Al-'Azeen ya'aaf-e-qa'un'o'a'l-'awhum ba'l-'aa'l-wa'l-'aa'i wa'l-'aa'.....
2. **Al-Khayyar al-Thani (al-Rabbah):** "Al-Zayyin ya'a'l-qa'l-qu'a'l-ra'a'l-'a'l-'a'ala ya'qum'a'l-qa'a'i'l-'a', 'Ya'qum al-'a'l-'a'a', 'Al-Qa'a'l-'a'a', 'Al-Khayyar al-Ta'a'a'i', 'Al-Qa'a'l-'A'a'a', 'Al-Khayyar al-Ta'a'a'l'a'...

This clear context defines the identity of the borrower in the transaction of riba: he is **the poor person who is unable to earn money**, who borrows not for investment, but for consumption and to meet the need.

2. The correct Qur'anic definition: Riba as an exploitation of weakness

Based on this context, riba can be defined accurately in the Qur'an. Riba is not an increase, but rather "a loan with a conditional increase, given to a poor person who is unable to earn, knowing in advance that this loan will not be invested and will not generate income, but will be consumed, making it almost impossible to repay it."

Here, the purpose of the loan is not to help or develop, but to **exploit, extort and control**. It is a process that aims to trap the weak in the debt trap, so that the lender becomes a "usur" (master) of the borrower, controlling his life and destiny. This is the essence of the "lordship" that the Qur'an fights.

3. Riba as a form of "eating people's money in falsehood"

The Qur'anic prohibition of riba falls under the broader principle: "And do not consume your wealth among yourselves in falsehood... "Eating people's money in falsehood" is not just theft or cheating, but **in essence it is the activation of any exchange system outside the framework of truth and justice**. Riba is a blatant example of this "eating in falsehood", because it is based on a compound falsehood:

- **Void in intent:** The intention to exploit rather than to help.
- **Void in a relationship:** a relationship of power and control rather than a relationship of cooperation.
- **False in the result: a** result that leads to an increase in the poverty and impoverishment of the poor, not to get him out of his ordeal.

This leads us to a deeper understanding of prohibition.

4. Riba as a crime of "losing the balance"

It is a matter of great concern that al-Mu'awni al-Da'i'l-Da'i'l-Allah' (may Allaah have mercy on him) said, "Wa'l-ta'l-ta'l-'a'wa'l-ma'a'wa'l-'a'wa'l-'a'a'wa'l-'a'i'a', 'Al-Ma'a'i'a

The "balance" is not just a weighing tool, but a symbol of the divine law based on truth, justice, and balance in everything. Riba is **the "loss of the balance"** in its ugliest form:

- **The balance of investment loans (selling):** In this balance, one party provides money, and the other party provides effort, idea, and the ability to earn. There is a balance between risk and return. This is the "sale" that God has permitted, and that commercial banks practice when they lend to an investor who is able to repay after a credit study.
- **The balance of riba-based loans (economic adultery):** In this balance, everything is disrupted. One party has the strength (money), and the other has only need and weakness. There is no investment effort, no ability to earn, only a consumption need. Lending to this person with interest is **a "tyranny in the balance"**, because there is no real value corresponding to this increase. It is, in the broadest sense, **"economic adultery"**, i.e., the activation of a system of exchange outside of its straight path determined for it in the divine balance based on justice.

The practical result of this understanding:

- **Investment and development loans:** which are given to individuals or companies capable of working and producing, and are subject to a feasibility study and ability to repay, are part of the halal "sale", even if they include an agreed interest, because they are based on a balanced economic balance.

- **Consumer loans to the poor:** which are given to a destitute person to meet his need with interest, are forbidden riba, because they are a blatant violation of the balance and exploitation of weakness.
- **Islamic banks:** When they provide consumer loans to the poor through formal "Murabaha" and with high compound interest, they practice forbidden riba in a convincing manner, because it overwhelms the balance of dealing with the poor.

Conclusion:

Liberating the concept of riba from its narrow definition of "interest" and returning it to its broader Qur'anic purpose of **"balance"** is imperative. Forbidden usury is not an accounting problem, but rather a moral and social crime, based on exploiting the weakness of the poor, and as a result, losing the balance of justice and justice in society. With this understanding, the prohibition of riba becomes an invitation not only to avoid a specific financial transaction, but also to build a complete economic system based on the establishment of the weight in installments, the protection of the weak, and the achievement of the balance that is the basis of the goodness of the universe and life.

27 THE CONCEPT OF USURY: BETWEEN THE LITERALITY OF THE TEXT AND THE ESSENCE OF THE BALANCE

"Riba" is one of the most pivotal and controversial concepts in Islamic economic thought. Deep jurisprudential debates have taken place around it, complete financial systems have been built, and the opinions of schools of thought have been dispersed. Understanding this concept is not limited to knowing a legal ruling, but extends to revealing the Qur'an's philosophy of money, justice, and society. In order to reach a comprehensive vision, it is necessary to review two main visions that explain the nature of forbidden riba: **The traditional vision** that focuses on the form of treatment, and the intentional vision that delves into its essence and its impact on the "balance" of divine justice.

First: The Traditional Vision - Prohibiting "Conditional Increase" as a Mechanism

This view, which is adopted by the majority of jurists and religious institutions, is based on the definition of riba as **"any conditional increase in one of the two homogeneous substitutes, or in one of the two substitutes of religion, without this increase being matched by a real compensation."** Based on this definition, riba is divided into two main types:

1. **Riba al-Diyun (Riba al-Nasiyyah):** It is the essence of the direct Qur'anic prohibition. It is represented in any increase that is required on the principal of the debt in exchange for the term (delay). Whether the loan is for the consumption of a poor person, or for the financing of a large business, any predetermined interest against time is considered riba bad in the form of forbidden. This is the principle on which Islamic banks base their prohibition of traditional bank interest.

- **Da'ilah:** Al-Ayat al-Sariha (wa'l-'aa'l-'allaah al-'aa'aa'a', wa'l-taha'a'l-'a'a'i'l-'a'i'l-'a', wa'l-ta'a'l-harb fi'l-'a'l-'a'wa'l-'a'a'l-'a'i'l-'al-'a'i'a'l-'a'i'a', wa'l-ta'a'l-'a'wa'l-'a'i'a'i'a', wa'l-ta'a'l-harb fi'l-ra'a'l-'a'wa'l-'a'i'.

2. **Riba al-Bayyu' (Riba al-Fadl):** It is mainly derived from the Sunnah of the Prophet, and aims to "block the pretexts" and prevent fraud. It is the sale of riba-based money for money of its kind with an increase in one of the parties (such as the sale of 100 grams of gold for 110 grams of gold).
    - **His wisdom:** Preventing the use of sales as a cover to reach riba-based loans, and ensuring absolute justice in the exchange of money that is used as prices (gold, silver, and currencies).

The logic of this vision:
This school treats riba as a **financial mechanism that is forbidden to itself**. In her view, the increase over time is a false increase that is not matched by real action or risk, but is merely the exploitation of money as a commodity to be rented. The logic here is formal and legal: as long as the form of a "loan for increase" is realized, riba has occurred, regardless of the borrower's condition or the purpose of the loan.

Second: The Intentional Vision - Prohibition of "Disturbing the Balance" as a Crime

This view goes deeper than the form of treatment, and sees that the Qur'an does not forbid an accountability mechanism, but rather prohibits **a specific moral and social crime**. It does not deny that riba is an increase, but it asks: **What increase?**

The logic of this vision:
This school is based on the Qur'anic context and the overall purposes of the Sharia.

1. **Context is key: the** verses prohibiting usury in Surah Al-Baqarah are mentioned exclusively in the context of talking about **the poor and needy** (those who are confined for the sake of Allah cannot strike the earth). This context determines the nature of the forbidden riba-based loan: it is **a consumer loan given to a person who is unable to earn**.
2. **The goal is exploitation (usury):** in this context, the lender's goal is not to finance or invest, but to **exploit the need of the weak and trap him in debt** to become his slave, and this is the meaning of "lordship" (the lender becoming the borrower's usury/master). It is "eating people's money in vain" in its most extreme form.
3. **The crime of losing the balance (economic adultery):** The deepest analysis of this crime is to link it to the divine concept of the "balance". "And the heavens raised it up and set the balance, do not overwhelm the balance."
    - **Libra is the law of justice and equilibrium in any reciprocal system.** In selling and investing, there is a balance between capital, effort and risk.
    - **Forbidden riba is "tyranny in the balance" and "loss of it".** It is an unequal relationship between a strong party (the owner of money) and a weak party (the needy), which does not produce any added value, but rather increases the weakness of the weak.
    - In this sense, riba becomes **"economic adultery"**, i.e., the activation of a system of exchange outside its straight path based on justice and equity.

The practical result of this vision:

- **Investment and commercial loans:** which are given to individuals or institutions capable of production, and are subject to a feasibility study and the ability to repay, do not fall within the definition of haraam riba. They are part of the halal "sale", as the bank sells the "liquidity service of making available", and the investor buys this service to employ it in the production of a product. The interest here is the price of the service and part of the cost of the project.
- **Real usury:** It is any exploitative loan, especially consumer loans for the poor, "payday loans", and any transaction aimed at causing the other party to be incapacitated and dependent.

Comparative analysis and personal opinion

Feature	Traditional Vision	Intentional Vision
Curriculum	Formal, legal, and takes the general term.	Contextual, purposeful, the word is assigned to the context.
The subject of prohibition	**Mechanism:** Any conditional increase on a loan.	**Crime:** Exploiting the vulnerability of the poor in a consumer loan.
Clarity and Application	More straightforward and easy to apply (yes/no).	It requires diligence and deliberation to determine the state of exploitation.
Economic impact	It may disrupt modern funding mechanisms.	It opens the door to development finance and fights poverty.

The intentional vision seems to be more in line with the spirit of the Qur'an and its overall purposes of achieving justice, mercy, and fighting injustice. While the traditional vision provides an impregnable barrier to any suspicion of usury, it may, in its literal application, lead to the explicit "prohibition of what God has not forbidden," and the disruption of major economic interests that do not involve injustice or exploitation.

It seems that the Qur'an did not come to prohibit "interest" as a financial tool, but rather to uproot from its roots **the "culture of exploitation"** that prevailed, of which riba was the most prominent tool. The focus on **the "balance"** brings us back to the essence of the message: does this treatment achieve justice, justice, and balance, or does it lead to tyranny, injustice, and loss?

Conclusion:

The debate about usury is not just a jurisprudential debate, but a question about the identity of the economic system we want. Is it a system based on rigid formal rules, or a vital system based on the purposes of justice and mercy? The combination of the wisdom of the traditional vision in blocking the pretexts and the depth of the intentional vision in

understanding the essence may lead us to build a contemporary Islamic financial system that fights "economic adultery" in all its forms, encourages every "sale" that achieves growth and prosperity for all, and evaluates the "weight by installment" in every Transaction.

28 "HEAVEN" AND "HELL" – EXISTENTIAL STATES WE ARE LIVING NOW

(1) 1.

When "Paradise" and "Hell" are mentioned in the Holy Qur'an, our minds often turn to images of the other world, to the eternal bliss or torment that awaits man after death and reckoning. These otherworldly images are a well-established Qur'anic truth. But is the existence of Heaven and Hell limited to that world only? Could it be that these deep Qur'anic terms also describe **existential, psychological, and spiritual states that man is actually experiencing in the heart of his worldly life now?**

Contemplating the verses of the Qur'an, and looking at life through the lens of the "balance" that we talked about earlier, may reveal to us that heaven and hell are not just postponed destinies, but are also a direct and present product of our choices, behavior, and the extent of our commitment to the balance of truth and justice.

Worldly Hell: The Reality of Immediate Suffering

If "adultery" in its broad sense is a breach of the balance, then the inevitable result of this breach in this world is a state of suffering and misery that can be metaphorically or in reality called "worldly hell". This is not a "barbecue room" as some may superficially imagine, but rather a complex state of:

- **Prohibition and Veil:** "Fire" may symbolize a state of deprivation of the light of insight, and a prohibition from deep understanding and understanding of God's universal and legitimate verses. It is a state of spiritual and intellectual blindness that causes a person to flounder in darkness.
- **Psychological pain:** lying, injustice, hatred, envy, arrogance, negligence... All these morals and behaviors, which represent an imbalance of balance, necessarily generate psychological pain, anxiety, and internal turmoil for those who practice them and those around them. This is the "intimate" that pours over the heads, and the "melting" that dissolves the inner peace (the bellies) and the intellectual envelopes (the skins).
- **Intellectual and existential distress:** clinging to negative thoughts, rigid legacies, and a narrow materialistic view of life, locks a person in a "hell" of anxiety, fear, distress, and dissatisfaction. It is the "oppression" that prevents him from going out, the "grief" in which he lives, and the psychological "torment of fire" that he tastes as a result of his distance from his nature and the source of true peace.
  Hell, in this sense, is a reality lived by all those who have overwhelmed and enriched

the worldly life with its ephemeral decoration at the expense of truth, justice and spiritual values. It is the inevitable result of being thrown off the balance.

Worldly Paradise: The Bliss of Tranquility and Guidance

On the contrary, adherence to the balance of justice, fear of the status of God, forbidding oneself from desires, and doing good deeds leads a person to a state of bliss, tranquility, and tranquility, which can be called "worldly paradise":

- **Guidance and light:** It is the state of openness of insight, understanding the Sunnah of Allah in the universe and life, and conciliation to wisdom. It is the guidance described in the Qur'an as "guide to the good from speech and guide to the path of goodness." This "good saying" (correct thought, remembrance, wisdom) and "good path" (the right approach) are the basis of the true Paradise.
- **Serenity and inner peace:** Faith and good deeds bring peace of heart, peace of mind, satisfaction with judgment, and the ability to face the vicissitudes of life steadily. These are the "gardens under which rivers flow" of peace, certainty, and contentment.
- **Inward and outward beauty:** Righteousness in the command of God is reflected beautifully in man's behavior, morals, and even appearance. This is the "silk, bracelets, and pearls" with which the believer adorns himself in his worldly paradise, the beauty of creation, rectitude and insight.
- **Giving and positivity:** Whoever lives in the paradise of guidance and tranquility, becomes a source of goodness and giving to those around him, sharing his light and peace with them.

Paradise, in this sense, is not just a postponed promise, but a state that will be fulfilled in this world for those who choose the path of faith, good deeds and adherence to the balance of justice. It is a safe and reassuring refuge for those who fear the place of their Lord and forbid their souls from desires.

Our understanding of heaven and hell as lived states in this world does not necessarily negate their eschatological existence, but the afterlife may be the most complete and lasting manifestation of these states. But what is more important is our realization that our choices and actions today determine whether we live in the "paradise" of obedience and guidance, or in the "hell" of disobedience, negligence, and error, here and now.

29 "SKIN" AND "SKINS" – BETWEEN THE SENSORY ENVELOPE AND THE INTELLECTUAL VEIL

(May Allaah have mercy on him) said, "O Allaah, i.e. [Al-Zamar: 23]

Having explored the broad dimensions of the concepts of "adultery" (as a breach of the balance), "hell" and "heaven" (as lived existential states), we now turn to another term that provokes much debate and interpretation: **"lashes" and its derivatives (skins, lashes, floggings).** How can this word be understood in its various Qur'anic contexts, especially in light of our vision that seeks to transcend rigid literal understanding?

The word "lash" in the Qur'an appears in contexts that seem different at first glance: the context of severe eschatological torment, the context of specific worldly punishment, the

context of spiritual and psychological affectation, and the context of eschatological testimony. Does this word carry a single fixed meaning in all these places, or does the nature of the Qur'an's "reflexive similarity" allow for a deeper understanding of its multiple meanings?

1. Skin and sensual envelope:

It is undeniable that the basic and direct meaning of the word "skin" is the outer shell of the body, and it is related to sensation, especially the feeling of pain. This is clearly manifested in the verses of the afterlife torment:

- (...Kulama'aa naad-e-ja'aa'l-da'a'l-da'aa'l-da'a'l-da'aa'a'l-'a'l-da'aa'a'a'aa'a'a'a'aa'... [Al-Nissa: 56]
- These
  verses use a strong sensory language that directly links the skin to the severe physical suffering caused by fire or intimacy, and the process of changing the skins emphasizes the continuity of this bodily sensation. The same applies to the testimony of the skins on the Day of Resurrection: "And they said to their skins, 'Why did you bear witness against us?' ﴿ [Chapter: 21] refers to the skin as part of the physical entity that initiated the business.

2. Skin as a symbol of the intellectual/psychological envelope:

But is the meaning of skin limited to this sensory dimension only? The verse of Surah Al-Zumar opens a window to a deeper understanding. When the Qur'an describes its effect on humble believers, it says that their skins "chill" and then "soften." Chills are a physical response to fear and dread, but "soft-skinned" comes in conjunction with "soft-heartedness" when "remembering God." This association between soft-skinned (apparent) and soft-hearted (subconscious/center of perception and emotion) suggests that "skin" here can be understood in a broader sense.

In this context, and perhaps in other contexts, the "skin" can symbolize **the outer shell of the mind and soul**. May represent:

- **Superficial and fossilized thoughts:** those preconceived convictions and rigid legacies that form a thick "skin" that prevents the deepest truths from reaching the heart and mind.
- **Appearance:** The skin may represent a person's external state, his outward behavior or his stated attitude, which may harden or soften.
- **Psychological Blockage:** It may represent psychological barriers such as arrogance, stubbornness, or fear that envelop a person and prevent him from responding to the truth.

With this understanding, the "softness of the skins" in the verse of al-Zumar is not just a physical relaxation, but **rather a "softening of these intellectual and psychological envelopes"**, a break of the state of inertia and petrification, and an openness to contemplation, understanding and contemplation that leads to the remembrance of God with awareness and presence of heart.

3. Re-reading the skin in the context of torment:

If we apply this symbolic understanding to the verses of torment, we may see the "ripening of the skins" as the arrival of these intellectual barriers to the maximum levels of fossilization, their "replacement" as the renewal of these veils and the prevention of penetration, and their "melting" as the dissolution of these flimsy intellectual structures in a painful way. It is a possible interpretation within the symbolic methodology, but it is still challenged by the powerful sensory language of the verses.

4. Towards understanding "flogging":

What about the command to "flogg" in Surah An-Nur? If flogging has a symbolic meaning related to the intellectual and psychological state, could it be that the command to "flogging" here is not a physical beating, but **rather a measure aimed at "softening" this intellectual and psychological flogging of the** wrongdoer, and breaking the state of negligence or persistence in the mistake? This is what we will discuss in more detail in the next topic when dealing with the punishments of flogging and cutting.

Conclusion:

The word "lash" and its derivatives in the Qur'an provide us with a wonderful example of the nature of the book "vesicular resemblance." While it clearly refers to the sensory envelope of the body and the sensation of pain in contexts, others, such as the verse of al-Zumar, open the door to a deeper symbolic understanding that connects the "skin" to the intellectual and psychological state of man. This broader understanding may help us to re-read and contemplate the verses of punishment differently, which we will continue in the next section.

The Punishments of "Flogging" and "Cutting" – Towards a Renewed Understanding of Intentions

(Al-Za'aniyyah wa'l-za'ani faaj-l-lidwa kula wa'aa [al-Noor: 2]
(Wa'l-'a'l-da'a'a'i'a', 'Wa'l-da'a', 'wa'l-da'a'a', 'wa'l-da'a', 'wa'l-ma'mun'u'l-mu'ta'a'a'l-mu'ta'a', 'a'l-ma'a', 'wa'l-ma'a', 'a'l-ma'a', 'wa'l-'a', 'wa'l-ma'a', 'wa'l-ma'a', 'wa'l-'aa', 'wa'l-'a'wa'l-'a', 'wa'l-'a [Al-Noor: 4]
(Wa'l-sa'a'rīqa wa'l-sa'a'l-'a'a'wa'l-ta'a'wa'l-'aa'a'aa'a'aa' [Al-Ma'ida: 38]

The verses of hudud related to adultery, slander, and theft are among the most controversial verses in the modern era, especially with regard to their appearance, which refers to severe corporal punishments (flogging and amputation). Given that these punishments have not been applied in their literal form in most societies today, or because of the human and moral reservations expressed by some towards them, there is an urgent need to rethink these verses, not in order to disrupt them, but in search of a deeper understanding of their purposes and the meanings of their words in the light of the methodology we have followed.

Is it possible, on the basis of our expanded understanding of "adultery" as a breach of the balance, "flogging" as a possibility of symbolism of the intellectual and psychological

envelope, and "hands" as a symbol of means and power, to arrive at a renewed understanding of the purposes of these punishments?

A- Purpose of Punishment: Deterrence, Reform and Keeping the Balance

Before diving into the interpretation of words, it is important to realize that the main purpose of punishment in any value or legal system is not revenge or healing, but rather to achieve higher goals, the most important of which are:

- **Deterrence:** Preventing the offender from returning to his crime (special deterrence) and preventing others from committing it (general deterrence).
- **Reform:** Disciplining the offender and rehabilitating him to return as a good member of society as much as possible.
- **Maintaining order:** Protecting the "balance" of society and its core values (symptoms, funds, public security).

Can these purposes be achieved by means other than purely corporal punishment, while preserving the spirit of the text?

B- Rereading "Whip ... lashes":

Based on the symbolic probability of the word "skin" (as an intellectual or psychological cover), based on other linguistic meanings of the root (lash: I hate it, make it patient), and based on the symbolic probability of the numbers 100 (perfect?) and 80 (valuation?)It can be suggested that the order "flogging" does not necessarily mean physical beating, but rather a **multifaceted therapeutic, disciplinary and deterrent measure aimed at "softening the intellectual and psychological skin" of the wrongdoer and breaking his insistence on** disturbing the balance:

- **Compulsion to dislike action:** Confronting the wrongdoer with the seriousness of his action and its consequences to push him to hate this behavior (which is one of the linguistic meanings of flogging).
- **Evaluation and awareness-raising:** Intensive counseling and awareness sessions ("hundred" or "eighty" symbolic degrees of awareness?) to correct one's concepts and strengthen one's religious and moral beliefs.
- **Temporary isolation and disciplined defamation:** Achieving public and private deterrence through temporary social isolation, or controlled defamation in front of a "group of believers" to witness the process of discipline and reform (a symbolic application of "and to witness their torment"), which creates social embarrassment that prevents a return to action.
- **Strengthening patience and endurance:** Helping the wrongdoer to endure the hardships of life and self-control (making him patient and arguing).

This understanding makes punishment a comprehensive "reform and deterrent" process, sensory (through isolation and defamation), psychological and intellectual (through persuasion, awareness, and moral coercion), which achieves the purposes of deterrence and reform without resorting to physical beatings in its traditional sense.

C- Rereading "Cut off their hands":

Similarly, based on the multiple meanings of the word "cut" (to prevent, to separate, to seize), and to the metaphorical use of the word "hand" (means, ability, power), "cut off their hands" can be interpreted not as a physical amputation, but **as a "cut-off" of the means and ability of the thief to carry out his crime and prevent him from returning to it**:

- **Blocking access:** Restricting the movement of the thief and preventing him from accessing the places or tools he uses in the theft (setting a residence, censorship).
- **Capacity paralysis:** Taking actions (such as temporary imprisonment, or compulsory rehabilitation programs) that paralyze the person's practical ability to plan and execute the theft.
- **Cutting the motives:** Working to address the causes and motives that led him to steal (poverty, addiction, psychological problems) in order to "block" the path to crime at its roots.
- **Isolation and defamation:** As in the case of flogging, "cutting off hands" may symbolically include isolating and defaming the thief in order to cut off his suspicious behavior or carry out theft.

This interpretation achieves the purpose of preventing theft, protecting money and society, and trying to reform the thief, without resorting to the physical punishment of amputation, which carries lasting effects that may hinder reintegration.

Conclusion:

This expanded intentional and linguistic understanding of the punishments of "flogging" and "cutting" is **a deliberative effort aimed** at reconciling the Qur'anic text with the requirements of reality and the purposes of the higher Shari'ah of mercy, justice, reform and deterrence. It does not deny the text, but rather seeks to activate it in a way that achieves its objectives in a way that may be more humane and effective in our contemporary contexts. It places the onus on society and its guardians to find practical mechanisms that achieve "flogging" (in its comprehensive disciplinary and reformist sense) and "cutting" (in the sense of preventing the means of crime) in order to ensure that the "balance" is maintained Deter aggressors and correct wrongdoers.

30 RECITATION IN THE QUR'AN

The meaning **of "chanting"** in this context is an **integrated scientific methodology for interpreting and understanding texts**, based on specific foundations that can be detailed as follows:

1. Holistic Approach

"Chanting" here means going beyond the partial view of a single text. Rather than taking one verse and trying to understand it in isolation, this approach calls for looking at the issue (such as the issue of the jinn) as an integrated system in the Qur'an and Sunnah.

2. Comprehensive Collection

The first step in this methodology is the process of "compilation", i.e. the collection and investigation **of all** the correct verses and hadiths that deal with the subject in all its

aspects. It is not enough to have one or two verses, but a complete textual database is built on the subject.

3. Connection and Synthesis

This is the spirit of the process of "chanting" in this context. After the texts are collected, the stage of connecting them to each other begins, just like the installation of the pieces of the "puzzle". In it:

- **Interpretation of the text by text:** where one verse clarifies the meaning of another verse.
- **Understanding the Absolute and the Restrictive: The** absolute text is loaded on the text that sets restrictions or conditions.
- **Understanding the public and the specific:** Understanding the general text in the light of the text it assigns.

4. Purpose: Understand the Full Picture

The ultimate goal of "textual recitation in this sense" is to **arrive at a clear and coherent overall picture** of the concept studied. It is this overall picture that becomes the reference and the ruler in the understanding of any partial text.

Apply to your example:

- **Methodological error:** Taking a verse that talks about the ability of the jinn and circulating it without looking at the other verses that show the limits or nature of this ability.
- **The correct method (chanting):** Gathering all that has been mentioned about the creation of the jinn, their abilities, their relationship with man, and the limits of their authority, and then putting these texts together to reach a balanced and accurate understanding, without excesses or excesses.

Synopsis:

Thus, the "chanting" in this parable is not a vocal process, but rather an intellectual and methodological process that means: "reconstructing the Qur'anic concept by collecting all its texts and synthesizing them regularly and consistently to reach the integrated holistic vision."

It is indeed, as the proverb has been mentioned, the systematic opposite of making the Qur'an "two parts", i.e., separate parts in which a person believes in some and disbelieves in others, or interprets a part in isolation from the rest of the parts, as in the inference of "woe to the worshippers" without completing the verse

31 A JOURNEY IN THE TYPES OF PRAISE: BETWEEN TONGUE, THOUGHT AND ACTION

Praise is a word that carries within it the meanings of purification, sanctification and glorification of God Almighty. It is not just a passing word, but a deep-rooted worship whose branches branch out to shade all aspects of our lives. In this paragraph, we embark on a journey to explore the types of praise, going beyond its usual verbal

concept, to dive into the depths of intellectual and practical praise, inspired by valuable insights provided by scholars and thinkers.

Dimensions of Praise: The Trilogy of Tongue, Thought and Action

We can divide praise into three main types, which complement each other to form a comprehensive and influential practice:

1. Praise with the tongue: a pronunciation that illuminates the heart

The most common type is the recitation of the usual forms of praise, such as "Subhan Allah", "Alhamdulillah", "There is no god but Allah", "Allahu Akbar", and other dhikr that glorify and glorify Allah. This type also includes reading the Holy Qur'an, supplication, enjoining good and forbidding evil with the tongue.

Praise with the tongue is the basic starting point, it constantly reminds us of God, drives out heedlessness, and prepares the heart for contemplation and action. His virtue is great, as it brings good deeds and erases bad ones, as mentioned in the hadiths of the Prophet.

2. Praise with Thought: A Meditation That Opens Horizons

Praise with thought goes beyond mere words, to the realm of the mind and the heart. It is a deep contemplation of God's creation and greatness, of the wonders of His work and His signs in the universe and in the soul. It is the realization of God's majesty and perfection through contemplation of His creatures and blessings.

It includes contemplating the vast universe, the miraculous human soul, and the blessings that surround us on every side. This kind of praise inherits a true knowledge of God, increases faith and fills the heart with love and fear.

3. Praise for Work: The Embodiment of Slavery in Life

Praise by action is the highest and most influential type of praise. It is the embodiment of the meanings of praise in everyday actions and behaviors. It is the purification of God from all shortcomings and defects by obeying His commands and avoiding His prohibitions in all aspects of life.

Praise for work includes:

- **Performing obligatory duties:** prayers, zakat, fasting, Hajj, and others.
- **Avoiding taboos and disobedience:** Staying away from lying, injustice, cheating, and others.
- **Benevolence to Creation:** Helping the needy, kinship, honoring parents, and others.
- **Justice and equity:** in judgment, in dealing with people, in word and deed.
- **Honesty and honesty:** in word and deed, in preserving rights and deposits.
- **Working with perfection and sincerity:** in every field, with the pure intention of God.
- **Calling to goodness:** Enjoining good and forbidding evil with wisdom and good advice.

Praising God by work means making our whole lives obedient to God, seeking His will on earth, and living according to His law in all aspects of our lives. It is to embody the values and morals of Islam in our daily behavior, and to be a good example for people.

Deeper Insights into Types of Praise: Valuable Details

In addition to these key divisions, we can draw valuable insights from some in-depth studies of the concept of praise, which provide us with nuances that enrich our understanding and deepen our practice. For example, you can differentiate between:

- **Praise of God:** It focuses on glorifying God and purifying Him from all shortcomings, and it is practiced at specific times such as Fajr and Maghrib, and during prayer.
- **Praise of our Lord:** It focuses on denying false ideas about God's relationship with His servants, correcting misconceptions, and is practiced at different times and on certain occasions.
- **Praise of the Messenger of Allah:** It focuses on purifying the Prophet Muhammad (peace and blessings of Allah be upon him) in terms of his message, and confirming the truthfulness of his prophethood through the miracles of the Qur'an.
- **Praise in the name of our Lord and His Name:** It focuses on the purification of Gabriel (peace be upon him) and confirming the truthfulness of his words and abilities.

It is also possible to distinguish in practical praise between:

- **Praise be to God (praise be to God):** It is manifested in collective actions that strengthen and cohesive society, such as congregational prayer and giving zakat.
- **Praise to our Lord (praise be to our Lord):** manifested in individual initiatives to reform oneself and the universe, such as repentance and reform, protecting the environment, and helping to cure diseases.

These subtle details do not contradict the main divisions, but rather add depth and wider understanding to them, and help us to practice praise with greater awareness and deeper concentration.

Praise: A Continuous Journey to Perfection

Praise is not just words we repeat, but a continuous journey towards perfection, beginning with the tongue, deepening in thought, and manifesting itself in action. It is a way of life that aims to exalt and sanctify God in every moment, and in every aspect of our lives.

Let us make praise an integral part of our day, repeat its forms with our tongues, contemplate its meanings with our minds and hearts, and embody its values in our actions and behaviors. At that time, praise will become a light that illuminates our paths, purifies our souls, and brings us closer to our Lord, the Almighty.

An invitation to reflection:

- How can I increase verbal praise in my day?

- What aspects of the universe, the soul, and the blessings can I meditate on to increase my intellectual praise?
- How can I make my daily work the embodiment of praise by action?
- Can I apply the fine details of the types of tasbih in my daily practice?

Let us make our lives a constant praise of God, so that God may enlighten us in our paths and be pleased with us in this world and in the Hereafter.

32 THE DIFFERENCE BETWEEN INTERPRETATION, INTERPRETATION AND CONTEMPLATION

I have extracted them from the videos of the thinker Yasser Al-Adirqawi, the following conclusions, ideas and recommendations can be drawn:

Key Conclusions:

1. **Fundamental Distinction between Terms:** There are fundamental and definite differences between interpretation, interpretation and contemplation, and they are not just synonyms as one might think. Understanding these differences is essential for proper handling of the Holy Qur'an.
2. **Absolute Divine Interpretation:** The true interpretation of the Qur'an is a purely divine act. Only God is the absolute interpreter of His Book, and the Qur'an interprets each other. There are no human "interpreters" in the absolute sense of divine interpretation. What is known as the "books of interpretation" are in fact the works of human contemplation and interpretation.
3. **Systematic Human Contemplation:** Contemplation is a purely human function, and it is a systematic process based on tracing the Qur'anic words and concepts in the text itself ("contemplation of the word"), and understanding the relationships between them, to form an integrated picture of the Qur'anic concept. Contemplation is based on the divine interpretation that is already present in the text.
4. **Interpretation as a bridge between the text and reality:** Interpretation is the stage that connects the Qur'anic understanding (the product of contemplation) to human reality. It is the projection and application of the Qur'anic concept on the ground, and the verification of its credibility and effectiveness in this reality.
5. **Reality is the test of interpretation: the** validity of interpretation is measured by its credibility and its conformity with reality. Interpretation is not correct unless it proves to be effective in addressing issues of reality.
6. **Hermeneutics is a multidisciplinary process:** Validating the validity of interpretation and assessing its impact on reality requires the help of experts and specialists from different fields related to reality (law, sociology, psychology, natural sciences, etc.)., and not only religious scholars.
7. **The role of those who are well-established in science in interpretation: Those who are** well-established in science (in various fields) are the ones who determine the validity of the interpretation and the extent to which it conforms to reality and to scientific and applied standards. Their role is to evaluate the interpretations presented, not necessarily to present the interpretations themselves.

Key Thoughts:

1. **Redefining the role of "interpreters":** The concept of human "interpreters" of the Qur'an must be reconsidered. Rather than being considered interpreters in the divine sense, they can be seen as "contemplatives" and "believers" who have made valuable efforts in understanding and applying the Qur'an, but a distinction must be made between their limited human work and absolute divine interpretation.
2. **Methodology of textual self-reflection:** Emphasizing the importance of systematic reflection that relies on the Qur'anic text itself as a primary source of understanding. Staying away from external and preconceived interpretations, and letting the text lead the contemplative to understanding.
3. **Interpretation as a process of evaluation and application:** Interpretation is not just a theoretical understanding, but a process of evaluating and applying the Qur'anic understanding in reality. Interpretation must be practical and aim to make a positive impact in reality.
4. **The Importance of Scientific Disciplines in Understanding the Qur'an:** A comprehensive understanding of the Qur'an and its application in practice requires the benefit of various scientific disciplines. There should be cooperation between religious scholars and scholars of other disciplines in understanding and interpreting the Qur'an.
5. **Developing the work of jurisprudential councils: The** working mechanism of jurisprudential councils should be developed to include the opinion of those who are well-established in science from various disciplines when evaluating interpretations and emerging issues. Judging interpretations should be based on realistic scientific and applied criteria, in addition to Shari'a standards.

Practical Recommendations:

1. **Study and teach these concepts:** These concepts (interpretation, contemplation, interpretation) and the differences between them should be included in religious and cultural educational curricula to enhance methodological awareness in dealing with the Qur'an.
2. **Developing Quranic contemplation methods:** Encouraging the development of practical approaches to Qur'anic contemplation based on the subjective textual methodology presented by the lecturer, and training individuals on these curricula.
3. **Establishment of committees for the evaluation of interpretations:** In religious and intellectual institutions, multidisciplinary committees can be established to evaluate new interpretations of Qur'anic issues, comprising religious scholars and experts from related disciplines.
4. **Promoting interdisciplinary dialogue:** Encouraging dialogue and continuous interaction between religious scholars and scholars of other disciplines, to exchange knowledge and experiences in understanding and applying the Qur'an in various areas of life.
5. **Application of realism criteria in interpretation:** When presenting interpretations of Qur'anic issues, they should be tested and evaluated in light of reality and their practical application, taking into account the possible implications and repercussions.

6. **Revisiting traditional books of interpretation:** Understanding that traditional books of interpretation are works of human contemplation and interpretation, they can be used as a valuable reference, while being careful not to treat them as an absolute "divine interpretation", and encouraging critical and systematic reading of these books in the light of the concepts at hand.

In summary, these episodes provide a new and important methodological vision for dealing with the Holy Qur'an, focusing on differentiating between divine interpretation and human contemplation and interpretation, and emphasizing the importance of textual methodology, realism in interpretation, and benefiting from various scientific disciplines in understanding and applying the Qur'an in contemporary life.

33 . REDEFINING "ARAB" IN THE QUR'AN:

- **Traditional Concept:** Refers to the classical Arabic language in which the Qur'an was revealed.
- **The new concept in the text:** It goes beyond the linguistic meaning to refer to:
    - **Clarity and Clarity:** "Clear Arabic" means that the true meanings of the Qur'an are clear and clear, but they need to be considered to uncover them.
    - **Perfection and flawlessness:** "An Arabic Qur'an without a twist" means that the original meanings of the Qur'an (before human modifications) are complete and free from any shortcomings or errors.
    - **Completeness and comprehensiveness: The** word "Arab" in the description of the poplars means that they are full of descriptions, and it does not mean the Arab race or origin.

34 . "TONGUE" VS. "TONGUE":

- **Tongue (traditional concept):** The organ responsible for speech, and the language itself.
- Tongue (New Concept): Refers to:
    - **Writing:** "Bilsan is an Arabic Manifestation" means that the true meanings of the Qur'an are found in the written text, but it needs to be thought about to uncover them.
    - **Gossip and bad speech:** "He is not on his neighbor" means that the apparent meanings of the Qur'an may be misleading or conceal the true meanings, such as gossip that hides the truth.

35 REINTERPRETING "DROP-OFF" AND "DOWNLOAD":

Welcome, this is an interesting proposition that offers a new interpretation of the terms "revelation" and "revelation" that focuses on the moral and esoteric dimension of the Qur'anic text. Let's analyze this proposition:

1. The traditional (and linguistic) concept:

- **Root (nzl):** It means descent, descent, and rose from top to bottom.
- **Descent (Form IV):** Often denotes a single batch or event. In the context of the Qur'an, it is usually understood as a reference to the revelation of the Qur'an in a

single sentence (e.g., to the lower heaven) or as a divine act of descending in general. (Example: "We sent it down on the Night of Power").

- **Download (Form II):** It often indicates gradualism, sequentiality, and multiplicity. In the context of the Qur'an, it is usually understood as a reference to the revelation of the Qur'an to the Prophet (peace and blessings of Allaah be upon him) according to events and facts over a period of 23 years. (Example: "And We divided the Qur'an so that it may be recited to the people while it was a linger, and We sent it down as a revelation.").
- **Traditional Conclusion:** Both terms refer to **a divine act of conveying revelation (the Qur'an) from God to the Prophet**, with a difference in the meaning of how it was revealed (all at once or gradually).

2. The proposed new concept:

- **Focus on the Inner Meaning:** This interpretation shifts the focus from *the external process* of conveying the revelation (from God to the Prophet) to *the nature of the* revealed text itself, considering that the process of "revelation" is in itself a process of depositing deep or "esoteric" meanings within the apparent text.
- Download = hide (in a positive sense):
    - "And it is for the revelation of the Lord of the Worlds" (Al-Shu'ara': 192) is interpreted in the sense that the Qur'an is a process of depositing and proving the meanings from the Lord of the Worlds within the text, so that all of them do not appear directly to the surface. This interpretation sees that the "revelation" here is not merely a statement about the source of the Qur'an, but rather a description of its nature with moral layers.
    - *Linguistic criticism:* Does the word "reduce" in Arabic have the meaning of "concealment" or "underwear" as an original or common meaning? This is uncommon. The basic meaning is gradual revelation. The subtle meaning may be *the result* of divine revelation, but does the word itself mean "concealment"? This requires stronger linguistic evidence.
- Downloading = Residency and Proving (in the esoteric sense):
    - By analogy with "lodged in the place" (resided in it), "download" is interpreted as meaning "revealed" in the sense of "established and established" in the depth of the text.
    - *Linguistics:* While "Download" (Form I) can mean "to stay," "Download" (Form II source) focuses on the act of recurring or gradual dropping. The analogy here may not be entirely accurate in terms of the significance of the morphological form.

3. Conclusion and Evaluation:

- **The Power of Proposition:** This interpretation opens up horizons for deepening the understanding of the Qur'an and not sufficing with the appearance of the text, which is in line with the Qur'anic call for contemplation. It also connects the process of revelation with the nature of the inspired text.
- **Weak proposition (linguistically):** This interpretation relies on the assumption of the terms "revelation" and "revelation" with meanings (concealment, esoteric residence)

that are not their original or direct meanings in the Arabic language and in the general Qur'anic context. It seems to be an interpretation of the meaning based on a desired result (the existence of an esoteric meaning) rather than an interpretation based on the direct linguistic connotation of the words.

- **Alternative: It** can be said that the Qur'an *was revealed* (in the traditional sense: it was gradually inspired by God) and it *by its nature* carries layers of outward and inward meanings that are revealed through contemplation, knowledge, and purity of heart, without the need to redefine the word "Tanzeel" itself to mean "concealing the meaning." The miracle lies in the text itself, and not necessarily in changing the meaning of the word "Tanzeel."

Ultimately, it is a thought-provoking proposition, but it departs from the direct and common linguistic connotations of the basic Qur'anic terms related to revelation.

From the Visible to the Substance: A New Reading Project for Major Islamic Concepts

Introduction: The Need to Liberate the Concept from Its History

The concepts of Islam, faith, and Sunnah have long been linked to traditional interpretations, which over the centuries have formed a prevailing understanding that sometimes focuses on formal or historical aspects. But this understanding has not always been the original, but rather the product **of a long historical shift, whose roots have been analyzed** by thinkers such as George Tarabishi, and how the center of gravity has shifted from the "Islam of the Qur'an" with its universal values, to the "Islam of Hadith" with its circumstantial details, which have been given the character of absolute and holy. What we are presenting here is not just a call for reconsideration, but **a project to liberate the world. These concepts** are one of the weights of jurisprudential and historical accumulations, and the transition from rigid definitions to vivid visions that are manifested in behavior, values, and purposes.

Muslim: From Jurisprudential Identity to Peaceful Behavior

A "Muslim" is usually understood as a person who embraces the religion of Islam and belongs to his nation. But we propose a definition that goes back to the Qur'anic behavioral root. In this context, the "Muslim" is the one who **submits his face to God and enters the system of universal peace**, thus stopping harm and aggression.

Enrichment from our dialogues: This proposition gains strength when we place it in the context of the transformation in which narration-based jurisprudence has dominated. The definition of "Muslim" has become linked to submission to a huge system of detailed rulings, so that Islam becomes a jurisprudential and legal identity in the first place. Returning it to being a "peaceful behavior" is a transgression of this historical understanding, and an attempt to restore the Qur'anic essence that makes **"peace" (peace)** the central value by which the Muslim man is known in his relationship to existence.

The Believer: From Heartfelt Belief to Embodiment of Trust and Security

While Islam is often considered to be the general framework, and faith is the belief of the heart, we make a distinction that makes faith a higher and more practical level. The "believer" is not only the one who enters the system of peace (the Muslim), but **he is the one who gives security and reassurance to his surroundings**, and becomes a reliable source of trust. Faith here is the fruit of **the "security" that** the individual gives to others, which is reflected in his own trust and security.

Enrichment from our dialogues: The verse "The Arabs said, 'We believe,' but say, 'We have submitted,' is read here in a socio-behavioral reading. The Arabs have achieved "Islam" by refraining from aggression and fighting, but they have not yet reached the level of "faith," which requires time, interaction, and transactions to build society's trust in them. This understanding goes beyond abstract theological explanations, and links faith to practical testing in social reality.

Islam: From a Historical Religion to a Universal Cosmic System

The common perception is that Islam is a historical religion that began with the chain of prophets and ended with Muhammad. However, we expand this concept radically, considering Islam as **the universal order that God has** approved and on which the whole of existence has been adopted. "And to Him belongs the most peaceful of all who are in the heavens and the earth, willingly or unwillingly."

It is this universal understanding of Islam that has diminished and diminished with the dominance of historical jurisprudential understanding. The "Islam of Hadith" that Tarabishi spoke of, by its detailed and circumstantial nature, turned Islam into a system specific to a particular group, with its own cultural and historical limitations. As for the restoration of the universal concept, it means that the religion brought by the prophets is nothing but an embodiment and elaboration of this authentic system in a human context, which restores to Islam its human and universal dimension.

Faith: From Belief to Systematic "Know-how"

Faith is not just an abstract belief, it is "knowing" – that is, a specific knowledge of rules and methods. Herein lies the profound echo of our previous dialogues: it is the Qur'an and the Sunnah that determine the trajectories of this "know-how." The verse "You did not know what the Book was, nor did you know what faith was" explains that the Prophet (peace and blessings of Allaah be upon him) knew faith in its general sense (trust and security), but he did not possess the systematic "know-how" of faith.

The historical transformation established by Imam Shafi'i directly affected this concept of "know-how." After deriving from the book as an original, "know-how" was derived from a huge system of narratives that constituted a "second revelation." The "knowledge of the believer" has become complete only with the knowledge of thousands of hadiths and the sayings of the jurists, which has weighed heavily on the Muslim mind and sometimes distanced it from the major Qur'anic purposes. Redefining faith as a "know-how" derived primarily from the Bible is an attempt to correct this historical trajectory.

The Sunnah of the Prophet: The Necessary Distinction Between the "Envoy" and the "Messenger"

Here we come to the pivotal point that addresses the problem at its roots. The generalization of the authenticity of the Sunnah without discrimination is what has led to many problems. Therefore, we propose to distinguish between the two functions of the Prophet (peace and blessings of Allaah be upon him):

- **"Envoy":** As a leader in a specific historical context.
- **The Messenger:** As the bearer of an eternal universal message.

This distinction is the direct systematic antidote to the process of "generalization" that began with al-Shafi'i and was politically enshrined with al-Mutawakkil. Rather than treating everything that the Prophet (peace and blessings of Allaah be upon him) has issued as sacred legislation, this approach allows us to restore every word and deed to its proper place. What was related to the function of the "mission" is studied for inspiration, lessons and understanding of the methodology, and what was related to the function of the "mission" is considered general legislation and general principles.

"The First Muslims" and the "First of the Believers": A Chronological Precedent

Phrases such as "I am the first Muslim" are understood as a precedent of values and a high rank in the realization of the concept.

Enrichment from our dialogues: It is the literal and textual understanding that has prevailed historically that drives temporal interpretation. When we liberate concepts and return them to their value essence (Islam as peace, faith as security), it is natural to understand "primacy" here as primacy in perfection and completeness, not in chronology. He has already embodied value in its highest form.

Conclusion: Towards the Islam of Values and Existence

The project of redefining these concepts is in essence **an editorial project**, aimed at liberating the Muslim mind from the weight of accumulations that have transformed Islam from a message of universal values to a closed jurisprudential identity. It is a transition from the Islam of the literal text to the Islam of purpose and substance, from the Islam of identity to the Islam of value, and from the Islam of history to the Islam of a broader existence.

36 THE MAP OF THE HUMAN BEING IN THE QUR'AN: THE SOUL, THE HEART, THE SOUL, AND THE CHEST

When we reflect on man's journey in this existence and his responsibility, we find that understanding the nature of the human being itself is the basic starting point. The Holy Qur'an, in its clear Arabic language, does not provide a superficial description, but rather delves into the depths of this noble being, using precise terms such as **the soul**, **the heart**, **the soul,** and the chest. These terms, which may seem synonymous at first glance, carry with them fundamental differences and distinct functions.

Ruh: The Command of Life and the Law of Divine Existence

The formation of man begins with a breath of divine command, which is the "**spirit**." It is important to distinguish that the soul here is not the perceived self or the personality that is being held accountable. It is deeper and more fundamental than that; it is **the secret of life that is placed in the embryo** at an early stage (a 40-day-old fetus), and it is the basic vital force without which there is no living being. In the context of the charged and rational man, the soul takes on an additional and important meaning, as it refers to **divine commands and prohibitions, i.e., revelation and the Qur'anic message itself**. The soul can be likened to statements that come from the divine "world of command", and whose effects are carried out and manifested in the "world of creation" (body, reality). The soul, as a divine command, is not subject The concept of death and annihilation that is inflicted on the guilty body or soul.

Fu'ad - The Brain: The Center for Cognition, Learning, and Habit Formation

If the soul is the law and the data, then **the Fouad** is the primary processor of this data and the receiver of external influences. The "fouad" here is **the human brain**. It is the first organ that begins to function in a relatively conscious way, acting as the "power button" of the human being.

- **Its primary functions: It is** responsible for receiving information through the senses, storing it in memory, learning languages, and analyzing things in a preliminary way.
- **Habits and Automated Behavior:** The Fouad is primarily responsible for forming and changing habits. It works in a way that is similar to the "gear" principle, where the repetition of a small action (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes established and ingrained (taken for granted).
- **Vital Functions:** Controls vital bodily functions such as general health, sleep-wake cycles, and even the dream world.
- **Initial Decisions and Evaluation: The** "corner" (the front or top area of the brain) is the part of the body responsible for making quick initial judgments (lie/truth, wrong/right), making initial decisions, and recording the bad and good first.

The Heart (Qalb): A Laboratory of Deep Awareness, Insight, and Faith

As the heart processes information primarily and connects to sensory reality, **the heart comes** to represent a deeper and higher level of awareness and perception. Its work begins later on to the work of the heart, or in parallel with it but on a different level. The heart is not just a blood pump, it is:

- **The Center of Deep Awareness and Insight:** A symbol of the center of deep understanding, reflection, and insight that transcends superficial phenomena. It is the one that derives "wisdom" from events and experiences.

- **The home of faith and dealing with the unseen:** The heart is the place where true faith rests, and it is the instrument by which man deals with the world of the unseen. It is the one that receives direct revelation or inspiration (the faithful spirit).
- **The seat of will and intention (the face):** If the corner in the heart makes initial decisions, then the heart is responsible for the true will and the sincere intention (the face and the destination) that guides human behavior in general.
- **Repository of Higher Emotions:** The heart is the place of high emotions and deep moral evaluations, such as confusion and hesitation about fateful matters, and fear of God and hope in Him.
- **The vital mediating role:** The heart plays the role of mediator between the fuad (the source of primary information and habits) and the soul (the place of the ultimate manifestation of behavior). It takes from the fuad what has been processed sensually, adds to it the spiritual, moral, and faith dimension, and then "gives" or directs the soul.
- **How the heart works (chambers): The** heart works in a system of "chambers" or priorities, where it processes and organizes things based on their spiritual and moral importance and value.

Chest: The Source of Leading Ideas

"Sadr" in the Qur'an does not necessarily mean the physical chest, but rather refers to **the source of ideas and convictions that come to the fore, the problem of behavior and thinking**. When we say "the order has been issued" or "the decision has been issued," we mean that the order or decision has emerged from a certain source. In this sense, the "chest" is the place from which the basic ideas, fundamental concepts, and firm convictions of a person emerge, which guide his behavior and determine his path. In the context of the verse "They do not blind the eyes, but they blind the hearts in the breasts" (Hajj: 46), "the hearts in the breasts" indicates that the hearts (in its broad sense as a center of awareness and understanding) lie at **the source of these leading thoughts**.

The Self (NAFS): The Entity of Manifested Consciousness, the Object of Assignment and Destiny

In this model, the soul is a distinct entity, albeit closely related to the body, the heart, and the heart. It presents a conception that the soul is **a created entity that exists outside the immediate physical body of man**, and its existence is likened to a buoy, a jellyfish, or a lifeline that is "in front of the chest." It has multiple names (searchlight, raft, bumper) that reflect its different functions.

- **The manifestation of the highest functions is the manifestation of** the highest functions of the human being: the bearer of light, the shield of protection, piety and security, the window of expansion and the future, and the home of high values.
- **Control and Prohibition of Desires: It** is possible to "forbid oneself from desires" and control one's desires and desires, and this requires integrated and coordinated action

on the part of the heart (by changing the programming of habits) and the heart (by directing the will and strengthening the insight of faith).

The Mechanism of Recommendation and Reform: The Integration of the Heart and the Heart to Purify the Soul

Understanding the map of the human being is not an intellectual luxury, but rather a necessary basis for understanding how human behavior is shaped, how decisions are made, and how one can seek to acclamate and reform. The process of reform and change begins from this functional integration between the components of the human being.

Functional Sequence of Consciousness and Behavior Formation

- **The Brain:** It first begins as the "power button", responsible for initial cognition, learning, and basic habits.
- **The heart:** comes next (with wisdom and awareness), processes information in greater depth, is responsible for moral and spiritual understanding and faith.
- **The self:** It manifests and is finally affected, taken from the heart, and responsible for broader aspects of the self and its interaction with the future and protection.

The mechanism of formation of habits and the role of the fouad

The main person responsible for forming habits is **the fuad (brain),** and it works according to the principle of "gears/tires":

- **Minor (commitment):** A small repetitive verb.
- **Intermediate (usually):** The verb becomes established by repetition.
- **Habit** becomes an essential and inherent part that is difficult to change. The psychological roots of habits (the nature of the brain like clay) are explained by three radical habits: the habit of deficiency (leads to attachment), the habit of stillness (leads to procrastination), and the habit of emotion (leads to emotional attachment and anger). Understanding these roots is essential to the process of change.

. The Role of the Heart and the Heart in Purifying the Soul

The process of self-purification is an integrated effort between the heart and the heart:

- **The role of the mind (brain):** It contributes to the recommendation through its executive function (controlling habits and changing the smaller gear), its conscious function (recognizing negative habits and weaknesses), and its supervisory role (contributing to the prevention of one's desires).
- **The Role of the Heart:** It contributes to acclamation through its guiding and moral role (providing insight and deep understanding), the motivation of faith (fear and hope from God as the strongest motive), and its supervisory role (supporting the soul

in forbidding one's soul from desires from a spiritual and moral point of view), in addition to receiving divine guidance and directing emotions.

Concluding Conclusion:

The human being is made up of interconnected components (the heart/brain, the heart, the soul, and the soul), and the process of reform and acclamation requires understanding the mechanism of action of these components. Understanding this inner map, how **the heart** as a center of consciousness and insight, **interacts with the heart** as a center of habits, and how both processes manifest through **the chest** in the leading thoughts that guide **the soul**, is an essential key to understanding human behavior and directing it toward goodness and perfection.

37 THE HEART IN THE QUR'AN: FROM SENSE TO COMPREHENSIVE CONSCIOUSNESS AND THE LABORATORY OF THE HUMAN ENTITY

The concept of **the heart is** one of the deepest and most significant concepts in the Qur'an, going beyond just being a physical organ. This concept provokes extensive debates about its nature and functions, especially when trying to link religious texts with modern scientific understanding, and integrate it into the broader map of the human entity that includes the soul, the soul, and the chest.

Traditional and functional concepts: the heart between the chest and the brain

Traditionally, **the heart is understood** as a muscle in the chest, known for its sensory and emotional functions associated with the acceleration of impulses in response to emotions. But a deeper view of the Qur'anic concept suggests going beyond this narrow sensory and functional understanding.

- **Proposed Functional Concept:** This approach holds that the "heart" in the Qur'an does not necessarily refer to the pectoral muscle, but rather to **a center in the brain (brain), specifically** that which corresponds scientifically to **the limbic system**. This system is responsible for emotions, memory, and associated behaviors.

Evidence cited: Qur'an, language, and science

Several evidences are cited for this new understanding:

- **Qur'anically:** Verses such as "hearts with which they reason" (al-Hajj: 46) are interpreted as meaning **"that which leads** and rises" (i.e., the head/brain) or "the source of the matter". It also connects the "breasts of those who have attained knowledge" (al-Ankabut: 49) to the brain as a place of knowledge and deep understanding.

- **Linguistically:** It is based on the root (QLB), which carries the meaning **of turning and transforming**, which is explained by the flipping of ideas and meanings to reach understanding. The root (r) refers to prominence and progress, i.e. what is at the forefront of a person in his body.
- **Scientifically:** This explanation is supported by neuroscientific research on the limbic system and its multiple cognitive and emotional functions.

The Heart: The Center for Analysis, Choice, and Holistic Awareness

Here the concept of the heart takes on a broader and deeper dimension. The heart is not just a place of feelings, but **a laboratory of consciousness** and a hub for complex mental processes:

- **Flipping and Choice: The** expression "fluctuating thoughts" refers to an ongoing dynamic within the heart. These are not just random thoughts, but **rather a process of reviewing, comparing, and evaluating the available options**. Here the heart becomes a cognitive engine that weighs different alternatives, analyzes possible consequences, and ultimately arrives at the "choice" of behavior or situation. This choice is not necessarily a fully conscious decision, but may be a gradual formation of convictions that translate into actions.
- **Behavioral Decision Center:** When we say that the heart is "the center of consciousness and perception where the process of making choices and making behavioral decisions takes place," we are emphasizing that human behavior is not just an external response to stimuli, but rather the result of a complex internal process that takes place in the heart. This means that the real change in human behavior begins from the heart, from that inner space where convictions are formed and decisions are made.
- **Transcending Functions of the Heart:** The functions of the heart in the Qur'an go beyond mere feeling to include higher cognitive, mental and spiritual functions such as: **rationality** (they understand it), **jurisprudence** (they understand it), **faith and disbelief**, **guidance and misguidance**, **tranquility and reverence**, cruelty **and gentleness**, **contemplation and insight**. The heart is the center of "flipping" thoughts and meanings to reach deep understanding (jurisprudence) and contemplation.

Faith and the Heart: Trust that Takes Root and Turns into Behavior

Understanding the heart in this sense makes a radical shift in the concept of faith. "And when faith enters into your hearts" does not mean mere emotional belief or mental acceptance. Rather, it means:

- **Trust and security permeate the process of analysis:** Faith, in this context, is the **establishment of trust and reassurance** at the heart of the heart's thought and analysis process. When faith "enters" the heart, it means that this trust and security is no longer just external concepts, but has become an integral part of how the heart processes information, evaluates situations, and prefers choices.

- **Faith as a Firm Conviction:** This firm belief becomes a deep, unshakable "conviction." This conviction is not just a passing thought, but **a frame of reference** that guides all of the heart's thinking and choices. When the heart is filled with this deep-rooted conviction, a person's outward behavior becomes a natural and unassuming "reflection" of these inner convictions.

The Heart in the Map of the Human Entity: The Role of a Vital Mediator

Within the map of the human entity that distinguishes between the soul, the heart, the heart, and the soul, the heart occupies a central place, it is not just an independent entity but a **vital medium** that connects the different levels of human consciousness.

- **Ruh:** It is the divine command of life and the law of existence, like the data that comes from the divine "world of command" to be implemented in the "world of creation."
- **Fu'ad - The brain:** It is the primary processor of data and receiver of external influences, and is responsible for sensory perception, direct learning, and habit formation.
- **The heart (Qalb)** is a **vessel for insight, faith, and orientation**, representing a deeper and higher level of awareness and perception. It plays a vital role as a mediator between the heart and the soul.
- The chest: It is not the physical chest, but rather the source of ideas and convictions that come to the fore, the problem of behavior and thinking.
- **The soul (NAFS): It is the entity of consciousness that is** manifested, the object of assignment and destiny, and in it the higher functions of the human being are manifested.

Conditions for Understanding the Qur'an with the Heart: Purity and Impartiality

To reach a deep understanding of the Qur'an, this understanding emphasizes that it requires not only a contemplative mind, but **a sound heart and a pure soul**. This is what is referred to in the verse "Only those who are purified can touch it." True understanding also requires **emptying the cup**, i.e., getting rid of preconceived notions and traditional perceptions that might obscure a deep understanding of the Revelation.

Discussion and Criticism: The Breadth of the Qur'anic Concept and the Integration of the Entity

Despite the strength of this proposition, there are points for discussion:

- **Linguistic Interpretation: The** linguistic interpretation of "in the chest" as a spatial adverb may make it difficult to interpret it with the head in its immediate context.

- **Comprehensiveness of heart function: The** comprehensiveness of heart functions in the Qur'an may go beyond what is currently known about the functions of the limbic system alone, suggesting a broader spiritual and cognitive dimension.
- **Metaphorical Language: The** Qur'an's use of metaphorical language, where the heart (in the chest) is referred to as a symbolic center of consciousness, perception, and feeling due to its close connection to life and human experience.
- **Heart-Brain Axis:** The importance of the scientifically proven relationship between the brain and the heart-muscle (Heart-Brain Axis), which may indicate the complementarity of functions rather than their separation. Thought and analysis processes in the brain may directly affect the functions of the cardiomuscular, and vice versa, reinforcing the idea that the human entity functions as an integrated unit.

Final Conclusion: The Heart as the Essence of Human Consciousness

The concept of the "heart" in the Qur'an is a rich and profound concept, which is probably **the center of man's overall consciousness and perception**. This center combines reason, emotion, spiritual insight, and faith. While the connection to the brain (the limbic system) offers an interesting scientific perspective, the broader understanding of the Qur'anic heart is that inner core in which processes of deep understanding (jurisprudence), contemplation, and the flipping between truth and falsehood take place, which is influenced by the state of the soul and requires purity to receive and understand divine guidance. It calls for transcending the anatomical view It emphasizes that faith is not just a feeling, but a conviction that is rooted in the depth of consciousness and directs behavior within an integrated system of the soul, the heart, the soul and the chest.

38 REVISITING THE STORY OF NAQA SALEH: IS IT A MIRACLE OF AN ANIMAL OR A CLEAR SIGN?

Introduction:

The story of Naqah Saleh is one of the famous stories in the Holy Qur'an, which is associated in the minds with a supernatural miracle, where Naqah emerged from the rock to be a sign for the people of Thamud. This section calls for a re-reading of the story in light of a deeper understanding of the language and purposes of the Qur'an, based on verses of evidence and careful linguistic analysis.

Width:

1. **Traditional Interpretation:** The traditional interpretation presents Saleh's camel as a real animal, which came out of the rock as a miracle, and that the people of Thamud slaughtered the camel and deserved to be punished.
2. **Proposed Interpretation:** The research proposes an alternative interpretation, which believes that the "Nagat Allah" is not an animal, but rather a miraculous verbal textual verse, similar to the verses of the Qur'an in that they are similar and

duplicated, carrying apparent and esoteric meanings that need to be pondered and pondered.

- Evidence from the Qur'an:
  - "And We brought to Thamud the Nakah with sight, but they wronged her, and We do not send the signs except as a warning" (Al-Isra'a: 59). The word "sighted" refers to insight and understanding, not sight.
  - "And do not touch it badly, and a punishment will soon befall you" (Hood: 64). The use of "touch it" instead of "touch it" indicates moral harm (lying).
  - "The Messenger of Allah said to them, 'The camel of Allah and water it' (Al-Shams: 13). The ratio of the camel as an animal to Allah is not commensurate with His majesty.
  - "Allaah naaz'l-'aa'l-aha'l-'aa'aa'a'l-'aa (Alzheimer's: 23). Al-Qur'an al-Nafsah al-Nafsah al-Mutashaba wa'thani.
- **Linguistic analysis:** Words such as "naga", "drink", "aqar", "damdam", "trembling", and "jasmin" are analyzed to show their metaphorical meanings related to understanding and perception.
- **"Planting and palm trees":** "In gardens and springs (26) and plants and palm trees whose branches are digestible (27)" (Al-Shu'ara'a). It is associated with sifting (purifying ideas) and planting (planting the seeds of understanding).

3. **Punishment and Punishment: The** emphasis is placed on the fact that the real punishment is in the Hereafter, and that what happened to Thamud is a frightening and prevention from being properly understood, not necessarily a physical punishment.
   - "Fa'aa'a'l-akhdhu'a'l-ra'aa'i da'aa'i'a'i'a', (Al-'Aa'ah: 78).
   - "Fa'a'l-qa'l-ta'a'l-ta'a'a'l-ta'ta'a'a'wa'l-da'a', 'a'l-ma'a'l-mu'ta'a'l-ta'a'l-ta'a'a'l-ta'a'a'l-'a', 'a'l-da'a'l-da'a', 'a'l-da'a'a'l-ta'ala'a'a', 'a'l-da'a', 'a'l-da'a', 'a'l-da'a
4. **The goal of the story:** The story is meant to intimidate and provoke reflection, not just a historical narrative.
   - "Wa'ma'aa'l-'aa'aa'" (Al-Isra: 59).

Conclusion:

This section calls for a reconsideration of the traditional interpretation of the story of Naqat Saleh and encourages a deeper understanding of the Qur'an, focusing on contemplation and contemplation of its clear verses, rather than contemplating the apparent literal meanings. Understanding the story of Naqat Saleh as a miraculous textual verse opens new horizons for understanding the purposes of the Qur'an and invites us to further research and ponder its words.

39 BEYOND THE RECITATION: THE DEEP MEANING OF THE WORD "QUR'AN" AND THE NECESSITY OF CONTEMPLATION

Introduction:

The Holy Qur'an is the primary source of legislation and guidance in Islam. While the word "Qur'an" is commonly understood to mean simply "reading" or "recitation," a deeper look at the roots of the word and the nature of the text reveals richer dimensions

that are more closely related to the essence of its message and how to interact with it. Understanding these dimensions is essential to moving from superficial reception to deep comprehension.

In the Meaning of "Qur'an": Between Reading, Plural, and Conjugation

1. **The most common** and accepted meaning among linguists and exegesis is that the word "Qur'an" is the source of the verb "read", which means to recite and collect letters and words. The Qur'an is the book that is read and recited, and it is a compilation between the two books of the Qur'an. The Almighty said: "We have to collect it and recite it, so if we read it, follow its Qur'an" (Al-Qiyamah: 17-18), and here "its Qur'an" means reading and reciting it.
2. **Reference to the meaning of the plural (qarn):** While the direct derivation of "qarn" (meaning plural and conjunction) is not the linguistically dominant view of the word "Qur'an" itself, *the concept of* conjugation and plural is strongly implicit in the nature of the Qur'an.
   - **Collecting Surahs and Verses:** The Qur'an gathers various surahs and verses into one integrated book.
   - **Conjugation of meanings:** Its verses are coupled with each other and interpret each other. The most important thing, as I have pointed out, is the conjugation **of the apparent** (direct) meaning of a word **with the subtle** meaning (deep deduced by contemplation and understanding). The Qur'an is a text with multiple layers of meanings, which are revealed to the contemplative contemplative.

"A note about the formation: The agreed and well-known formation is "Qur'an" with the addition of qaf, which is the name of the house book. To say that it is a 'Qur'an' by breaking the qaf is an uncommon opinion and needs strong linguistic and reading evidence to support it against the frequency and general use."

Contemplation: The Key to the Treasures of the Qur'an

The call to understand the Qur'an is not complete by reciting and memorizing words. The Qur'an itself commands contemplation and contemplation:

- [Aafala ya'l-da'a'roon al-qa'r'aan'aa'aa') (Muhammad: 24)
- [I'm a'l-a'l-'aa'aa'i'l-'aa'i'l-'aa'a'aa'a'a'a'aa'a'a'aa'a'a (p. 29)

Contemplation is a mental and cardiac process that includes:

- Reflecting on the meanings and contexts of the verses.
- Linking the different verses to understand the big picture.
- Trying to derive judgment, intentions and objectives.
- Applying these meanings to the reality of the individual and society.

Criticism of superficial understanding and its dangers

Limiting oneself to recitation and intonation, with their importance as part of glorifying God's words, without delving into the meanings through contemplation, may lead to real dangers:

- **Incomplete or distorted understanding:** Standing at the appearance of the word without considering the context and intentions may lead to wrong or fragmentary interpretations.
- **Intellectual rigidity:** Failure to apply reason in understanding the text leads to the repetition of the opinions of the previous ones without scrutiny or understanding of a changing reality.
- **A breeding ground for extremism:** Superficial and fragmented understanding can be used to justify extremist or violent positions that are incompatible with the spirit and higher purposes of Islam (the preservation of religion, soul, mind, offspring, money).
- **Reason for doubt or atheism:** When the Qur'an is presented in a distorted or superficial way that does not touch the mind and heart, some may alienate or question its divine source, especially when faced with doubts that require a deep understanding to respond to.

The Qur'an: A Guide for the Righteous and the Wise

It is true that the Qur'an is a guide for mankind (Al-Baqarah: 185), but the real benefit from it and being guided by its full light is for the righteous who open their hearts and minds to its message. The Almighty said: "This Book is undoubtedly a guidance for the pious" (Al-Baqarah: 2). Piety here includes striving to understand, ponder and act upon the words of Allah, and purify the soul from whims and preconceptions that obscure the correct understanding. The contemplative is the one who goes beyond mere reading to reach the stage of understanding, influence and application.

Conclusion:

Dealing with the Holy Qur'an optimally requires us to combine the honor of recitation with the depth of contemplation. We must move from being mere "readers" of the Qur'an to "contemplative" of its verses, striving hard to explore the layers of its apparent and esoteric meanings, and to link them to our lives and reality. This is the way to attain true guidance, understand the purposes of revelation, and avoid the dangers of superficial understanding. It is a continuous journey of learning and reflection, and it is the essence of living interaction with the words of God.

40 "NISA" IN THE QUR'AN: BETWEEN TOUCH AND SCIATICA

Introduction:

The word "women" in the Holy Qur'an raises a great controversy, especially in the verse "Or you touched women" (Al-Nisa: 43, Al-Ma'ida: 6). Does this verse speak of touching women in a literal sense, or does it have another meaning?

Traditional Interpretation:

The prevailing traditional interpretation links the verse to touching women, and considers it to be contrary to ablution.

The New Interpretation:

A new explanation has emerged based on:

1. **Ancient Manuscripts:** Ancient manuscripts wrote the word "nasa" (without hamza), not "women" (in hamza).
2. **Linguistic meaning:** The word "ness" (without humming) can mean "sciatica", which is severe nerve pain.
3. **Context:** The verse talks about situations that prevent the performance of prayers correctly (such as sickness and travel).

Proposed Interpretation:

Based on the above, the proposed interpretation of the verse is: "Or you are in severe pain (such as sciatica)."

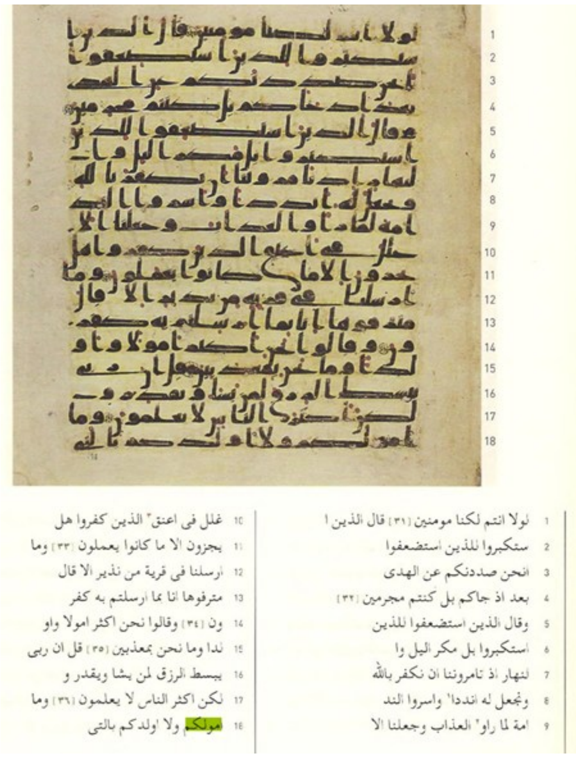
Why is this explanation important?

- **Avoids contradiction:** The traditional interpretation may create a contradiction, as how can it prevent touching women in general, which is normal in life?
- **Contextual:** The new interpretation is in line with the context of the verse, which speaks of situations that prevent the performance of worship.
- **Encourages reflection:** This interpretation invites critical thinking and not blindly accepting traditional interpretations.

Conclusion:

Understanding the word "Nisa" in the Holy Qur'an requires us to go beyond superficial interpretations and to ponder the verses in the light of the language, context, and general purposes of the Qur'an.

41 THE CONCEPT OF "YOUR MONEY" IN THE QUR'AN: BETWEEN MATERIAL WEALTH AND INTRINSIC DESIRES



The word "your money" and its derivatives are repeated dozens of times in the Qur'an, forming an essential part of its economic, social, and moral discourse. The prevailing and stable understanding of this term through centuries of interpretation and study is **the material wealth and property** that man acquires and disposes of. However, in the context of the search for deeper meanings and esoteric contemplation of the Qur'anic text, a new reading has recently emerged that offers a different understanding, suggesting that "your money" may originally or at a deeper level refer to **tendencies, desires, and ideas** To which man is inclined and attached.

What is the linguistic and contextual basis of both understandings? Which one seems more consistent with the Qur'anic system as a whole?

1. Prevailing Understanding: "Money" in the Sense of Wealth and Property

- **Linguistic Basis: The** word "money" in the Arabic language (from the root m and l) means everything that is acquired and possessed of objects, whether it is cash, real estate, goods, etc. The plural of it is "money". This is the original and direct meaning of the word.
- **The Qur'anic context: The** Qur'anic context supports this meaning with tremendous force. The verses speak of:
  - **Zakat and Sadaqat:** It comes out of material money ("Take from their money as charity").
  - **Al-Infaq fi Sabeel Allah:** Wa'qassad bhi bazl al-maal ("Wa'mathalu al-'a'azini ya'aafiqun'aa'aa').
  - **Inheritance:** It is the distribution of property and money ("You shall have half of what your husbands have left...").
  - **Al-Tajarat wa'l-Ma'a'ilah:** ("Ya'aa'aa'a'a
  - **Riba:** It is a haraam increase on money ("And if you repent, you will have your capital").
  - **Fitnah and adornment:** Money and children are the adornment of the worldly life and fitnah ("But your wealth and your children are fitnah").
    In all these contexts and others, the meaning of material wealth seems to be the only one that is harmonious and logical.
- **Verse 37 of Surah Saba' (37):** "And neither your wealth nor your children are brought near to Us, except for those who believe and do righteous deeds..." Here, the contrast between money (as the representative of worldly wealth and power) and children (as the representative of human and social power) on the one hand, and faith and good deeds on the other, is an eloquent and clear contrast to refute material values as a criterion for closeness to God.

2. Proposed Understanding: "Money" in the sense of tendencies, desires, and ideas

- **Motivation:** This understanding is based on the desire to dive into the external meaning to reach esoteric connotations related to the human soul and his inner state, and may sometimes be based on the observation of the drawing of the word in some ancient manuscripts, such as "Amulkum" (without the thousand after the waw).
- **Linguistic analysis: The** main problem here lies in language. The root "mal" (m) does not have the meaning of "inclination" (m.il.) or "desire" (r.g.b.). There is no significant linguistic bridge linking the possession of a thing to the inclination to it in the origin of the word "money." As for the drawing "amulkum", scholars of Qur'anic calligraphy have explained that the omission of the alphabet after the waw is a standard feature in the Ottoman drawing of the word "amwalkum" (e.g., prayer, zakat, and haywa), and does not necessarily signify a different word Or a different meaning, for the repeated reading is the ruling.

- **Contextual consistency:** When trying to apply the meaning of "tendencies" or "ideas" to Quranic verses, we encounter great difficulties. So how do we get zakat out of our "inclinations"? How do we inherit our "thoughts"? And how do we forbid usury in "desires"? The context in most verses becomes incomprehensible or contradictory. Even in the verse of Surah Saba, its interpretation is as "And what are your tendencies and your children..." Weakens the interview and raises questions about what kind of tendencies are intended (good or evil?).

Conclusion: The Importance of Balance between the Visible and the Hidden

The Holy Qur'an is, without a doubt, a book with layers of meanings, and its outward appearance may lead to the inner being for those who ponder and ponder. However, the search for the subconscious should not be a reason to ignore the obvious or to load words with meanings that cannot be tolerated in language and context.

The word "your money" in the Qur'an, based on conclusive linguistic and contextual evidence, clearly refers to **wealth and material possessions**. This understanding does not diminish the depth of the Qur'an, but rather consolidates the importance of dealing with these funds according to the approach of Allah, in terms of recommendation, spending and justice, and confirms that they are a means of affliction and not an end in themselves.

As for **tendencies, desires, and ideas**, although they are of utmost importance in man's life and his relationship with God, the Qur'an expresses them in other precise terms such as desire, soul, heart, conjecture, knowledge, and others. Confusion between these terms may lead to a blurred understanding and a departure from the accuracy of the Qur'anic pronunciation.

Therefore, a stable understanding of the word "your money" remains the strongest and most consistent, with the need to reflect on how this material wealth affects our inclinations, desires, and hearts, and how to make it a means of getting closer to God rather than being far away from Him.

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42 AL-HAKAM" IN THE QUR'AN:

1. The traditional concept of the word "Hukm":
    - **The linguistic root (h.k.m.):** It basically indicates prohibition (to reform), from which come the meanings of judgment, adjudication of matters, issuing orders and prohibitions, wisdom (because it prevents ignorance and error), mastery and firmness.
    - **Qur'anic usage:** The word "ruling" and its derivatives appear hundreds of times in the sense of:
        - **Judgment and adjudication:** between people, in legal or worldly matters ("And if you judge between people, you shall judge with justice").

        - **Shari'a rulings:** The commands, prohibitions, and laws revealed by Allah ("The most ignorant of you are the ones who want to be rebellious").
        - **Power and sovereignty:** God alone has the rule and the command ("Judgment belongs only to God").
        - **Al-Hakmah:** ("Wa'l-qa'da'a'l-'a'ah').
    - **Traditional summary:** "Judgment" refers to legislation, the judiciary, divine authority, wisdom, and everything that would regulate life and decide matters according to God's will.
2. The proposed new concept of the word "judgment":
    - Proposition: The word "ruling", especially in the context of "Arab ruling", does not mean merely laws, but rather that the Qur'an was revealed in a way that combines the apparent and the esoteric meanings.
    - Linking to the Qur'an: This interpretation seems to borrow the idea of the Qur'an (the comparison and combination of the apparent and the subtle) discussed earlier, and tries to project it onto the word "judgment."
3. Analysis of the new interpretation:
    - **Linguistic Basis:** Does the root "hkam" have the meaning of "conjunction" or "combining two things (apparent and invisible)"? The meaning of separation, prohibition and elimination is the main one.
    - **In the context of "Huqa**'l-Ma'aa', 'Al-'Aa'l-'Aa'a', 'Al-'Aa'l-'Aa'a', 'Wa'l-'Aa'l-'A'a', 'Wa'l-'A'l-'a'a', 'Wa'l-'A'l-'a', 'Wa'l-'A'l-'a', 'A'l-'A'l-'A'a', 'Surah al-Ra'ad,'a', 'A'l-Ra'ad' (verse 37)
        - **The traditional contextual interpretation:** "We have sent it down" (the Qur'an) to be **the final judgment**, and the criterion to which it is referred, which is the law and **the ultimate peremptory authority, which is the ultimate wisdom, all in a** clear and clear Arabic language. The warning against following the whims of the violators comes after the advent of this clear Arabic ruling. This interpretation is completely in harmony with the linguistic and contextual meaning of the warning against following whims versus following the divine rule**.**
        - **Applying the proposed interpretation to the context:** "We have revealed it (the Qur'an) with esoteric meanings coupled with apparent meanings, in Arabic." Does this fit with the following warning against following whims? The connection seems weaker. Why is following the whims of the violators the opposite of the Qur'an being apparent and inward? The strongest contrast is between the whims (which are not based on truth) and judgment (the final judgment, the law, the divine authority).
    - **"Not just rules and laws":** This point is partly true in the traditional sense as well. The Qur'an is not *only a* book of law in the narrow sense, but it is a comprehensive guidance that includes doctrines, stories, parables, wisdom, morals, *as well as* rulings and laws. The word "judgment" itself can encompass all of this (in the sense of wisdom and all-encompassing divine

authority). But this does not mean that the word "judgment" has lost its basic meaning of judgment and legislation, or that it has become "the combination of the apparent and the invisible."

Conclusion:

The proposed new interpretation of the word "hakam" to mean "the conjugation of the apparent and the subtle" lacks a strong linguistic basis and contradicts the broad and stable Qur'anic use of the term. It also does not fit as strongly with the specific context of the phrase "Arab hakam" as the traditional interpretation.

It can be argued that the Qur'an, being an "Arab ruler" (i.e., wisdom, legislation, and divine authority in Arabic), may contain layers of meanings (apparent and inward), but the word "ruling" itself cannot be attributed to this compound meaning (the conjunction of the apparent and the invisible). Its original connotation of justice, adjudication, legislation, wisdom, and authority remains the strongest, most solid, and consistent.

43 THE VIRGIN MARY: A SYMBOL OF CHANGE AND A REVOLUTION ON OBSOLETE CONCEPTS

Introduction:

The story of the Virgin Mary, peace be upon her, is one of the most controversial and interpreted stories in religious history. While traditional interpretations present her as an isolated saint, miraculously chosen by God to bear Christ, this new interpretation offers us a very different perspective. Mary, in this context, is not just a historical figure, but a symbol of every human soul (man or woman) seeking change and coming out of darkness into light, from ignorance to knowledge, from injustice to justice. She is a symbol of the revolution against outdated notions and rigid traditions That shackles the mind and the soul.

Maryam: The Rebel Against Tradition:

Mary was not a woman who surrendered to the reality imposed on her, but rather a thinker and a questioner, seeking the truth and challenging the norms. She realized that the teachings of the Jewish temple of her time were incompatible with common sense, reason and logic, so she decided to go against these teachings and seek change.

Allaah says (interpretation of the meaning): "Allaah says (interpretation of the meaning): "Wa'az-e-qa'ah al-fi'l-qa'aa'i'l-ma'aa'aa'a'a'a'aa'" (Maryam: 16).

In this verse, we see Mary "rejecting" her people, and this "alienation" is not just a spatial distancing, but a mental and spiritual distancing from the outdated ideas and beliefs that were prevalent in her society. She chooses an "eastern place," and the eastern place here is not just a geographical area, but a symbol of the place where the sun of knowledge and truth rises, where her journey to enlightenment begins.

Hijab: A symbol of isolation from falsehood:

The verses in Surah Maryam continue: "So I took a veil without them" (Maryam: 17).

This "hijab" is not a physical veil, but rather a symbol of isolation from the false ideas and beliefs that surrounded her. It is a conscious decision to stay away from everything that hinders her path towards the truth.

Virgin birth: the symbol of intellectual insemination:

This interpretation rejects the literal understanding of virgin birth, and sees it as a symbol of the inoculation of the soul with new knowledge and enlightened ideas that come from divine revelation. It is a new birth, an intellectual and spiritual birth, not necessarily a physical birth.

Allaah says (interpretation of the meaning): "I'm going to say, 'I'm going to be a fool'" (Maryam: 17).

"Our soul" here means inspiration and inspiration, and "human beings together" means a person who holds this new knowledge, not necessarily an angel. It is this person who instills Mary's soul with new ideas, and helps her to be born again.

Christ: A Revival Program:

Christ, in this context, is not just a prophet, but a revival program aimed at erasing polytheistic lands (false ideas and beliefs) and raising people from the land of death (ignorance and darkness). It is a call for change, renewal and reform.

Allaah says (interpretation of the meaning): "I'm going to say, 'I'm going to say, 'I'm going to be a'l-'a'i'a'a', 'a'l-'a', 'a'l-ma'aa', 'a'l-ma'a', 'a'l-ma'a'l-'a', 'a'l-ma

"A word of him" means the divine plan, and "Christ" means the anointed one of the polytheistic lands, that is, the one who removes false ideas and establishes the truth.

Conclusion:

The story of the Virgin Mary, as presented by this interpretation, is the story of every human being who seeks change and freedom from injustice and ignorance. It is a story that calls for:

- **Critical thinking:** not giving in to imposed reality, questioning and searching for the truth.
- **Challenging traditions:** Not being afraid to go against outdated norms and traditions if they are contrary to reason, logic, and common sense.
- **Openness to knowledge:** Receiving new knowledge and enlightened ideas from any source.
- **Striving for the truth:** not remaining silent about injustice and ignorance, and striving for justice and equality.

The Virgin Mary is a symbol of every woman (or human being) who refuses to be a mere follower, seeks to fulfill herself and prove her existence, and contribute to building a better world. It is a story that inspires us all to strive for change and evolution, to break out of inertia and tradition.

Introduction:

Surah Maryam, one of the Meccan surahs of the Holy Qur'an, begins with the truncated letters "Kahayas". Throughout the ages, exegetes have differed in the interpretation of these letters, some of whom believed that they were mere meaningless letters, and some who struggled to find meanings for them. This new interpretation offers a different view, as "Kahayas" is not just vague letters, but rather a code that holds the keys to understanding the surah and its deep meanings, and an explicit invitation to contemplation and reflection.

Kahias: Decoding the Code:

This interpretation holds that each of the letters of "Kahyas" carries a special symbolic connotation, and when these connotations are combined, we have an integrated picture of the message that the Surah carries:

- **Kaf (Kaf):** This letter symbolizes description, epistemic deduction, rulings and laws. It indicates the importance of using reason and logic in understanding the Holy Qur'an, and the necessity of deriving rulings and laws from its verses.
- **E. (Distraction):** This letter symbolizes power, ability, and a reference to conscience. It refers to God's power over everything, to man's ability to change and evolve, and to the importance of recourse to conscience in making decisions.
- **J (Y):** This letter symbolizes the call, the speech, and the purpose. It indicates that the Holy Qur'an is a call from God to man, that it carries a speech addressed to him, and that this speech has a purpose and purpose.
- **A.A. (Al-Ain):** This letter symbolizes the sign (e.g. Azeem, Arabic, Asir). It indicates that the Holy Qur'an carries signs and indications of the greatness of God, and that it was revealed in a clear Arabic language, and that it may be difficult for some to understand.
- **P (Sad):** This letter symbolizes commandments and trustworthiness. It indicates that the Holy Qur'an carries commandments from God to man, and that these commandments are a trust that man must maintain and apply in his life.

Kahay'as: An invitation to contemplation and deduction:

When these symbolic connotations are collected, we find that "kahyas" in its entirety means that man must derive knowledge from divine commandments, and use his intellect, intellect, and abilities to understand and apply these commandments in his life. It is an explicit invitation to contemplate and contemplate the Holy Qur'an, to go beyond superficial and literal interpretations, and to delve into the depths of meaning.

The evidence is from the Qur'an:

This interpretation cites several Qur'anic verses that support this vision, and emphasize the importance of contemplation and contemplation of the Holy Qur'an, such as:

- "Do they not ponder over the Qur'an or on the hearts of its locks" (Muhammad: 24): This verse urges contemplation and understanding of the Qur'an, and rebukes those who do not ponder it.
- **"Verily, in this are signs for a people who understand" (Al-Ra'd: 4):** This verse indicates that the signs of Allah in the universe and in the Holy Qur'an indicate His existence and power, and that these verses are addressed to those with minds who ponder and ponder.
- **"A blessed Book which We have sent down to you, that they may ponder over its verses and that the people of the hearts may remember" (p. 29):** This verse shows that the purpose of the revelation of the Holy Qur'an is to ponder over its verses and to remember, and that this contemplation and remembrance is the business of those who have understanding.

Conclusion:

The interpretation of Kahayas as a key to Qur'anic knowledge and a code of contemplation invites us to reconsider the way we approach the Qur'an. It invites us to:

- **Beyond superficial interpretations:** not being satisfied with the apparent meanings of the verses, and seeking to understand the deeper and farther meanings.
- **Use of reason and logic:** Not accepting any interpretation that contradicts reason, logic, and common sense.
- **Contemplation and contemplation:** Allocating time to reflect on the verses of the Holy Qur'an, try to understand them, and derive lessons and lessons from them.
- **Linking Verses:** Trying to connect different verses and understand them in their comprehensive context.

Kahi'as is an invitation to every Muslim to be thoughtful and contemplative, to seek a deep and sincere understanding of the Holy Qur'an, and to apply its teachings in his life.

45 THE NEW CONCEPT OF COPYING IN THE QUR'AN: CLARIFICATION AND CLARIFICATION INSTEAD OF REMOVAL AND ANNULMENT

Introduction:

The issue of abrogation in the Qur'an is one of the thorny issues that has sparked widespread controversy throughout Islamic history. The traditional understanding of abrogation, which means the removal and nullification of one verse or the ruling of another, raises questions about the completeness and preservation of the Qur'an. This passage introduces a new concept of abrogation, based on evidence from the Qur'an itself, which holds that abrogation is the statement, clarification, and elaboration, not the removal and nullification.

First: Reconsidering the linguistic meaning of the word "copy":

Instead of limiting the meaning of naskh to removal and transfer, we should return to the linguistic root of the word (n-s-kh) and its broader connotations. This root refers to:

1. **Correlation and Association:** Transcription is the extraction of something that is associated with the original, related to it.

2. **Management and Formation:** Copying is the management of formation towards coherence, i.e., showing what is inherent in the original.
3. **Explanation and clarification:** Transcription is the revelation and clarification of what was originally hidden.

Second: Interpretation of the pivotal verse (Al-Baqarah: 106):

[Maa naansikh aa'

- **"We abrogate from a verse": It** does not mean that we remove a verse, but rather we clarify, clarify, and separate a verse.
- **"Or we forget it":** It does not mean that we make it forgotten, but rather we delay explaining and detailing it for an indefinite period.
- **"We have come away with something better than it or like it":** It does not mean that the abrogated verse is better than the abrogated verse, but rather that the statement of the abrogated verse comes with many choices (better than it) or one statement that suffices for it (like it).

Third: "Aya" means "window to question":

The verse in the Qur'an is not just a sentence, but a "window into questioning", an entrance to contemplation and reflection. Each verse is an invitation to contemplate God's creation and its rulings.

Fourth: Evidence from the Holy Qur'an:

1. **Verse of Al-A'raf (154):** "And in its version is guidance and mercy": "Its version" here means its statement and content, not its physical form.
2. **Verse of Hajj (52):** "And Allah abrogates what the Shaytaan throws": The abrogation here is the removal of confusion and doubt, not the removal of the verse itself.
3. **Verse 29:** "This is Our Book which speaks the truth to you, for we used to copy what you used to do."

Fifth: Negation of Copying in the Sense of Removal and Annulment:

There is not a single verse in the Holy Qur'an that scholars have unanimously copied in the sense of removal and nullification. The verses that are said to have been copied are still present in the Qur'an, and they are cited and inferred.

Sixth: Transcription is the gradual statement:

Naskh is the gradual statement of the rulings of Allah Almighty, in proportion to the development of society and the change of circumstances. This statement may be:

1. **Limiting to a year:** such as assigning a general provision to certain cases.
2. **Specific to an absolute:** such as defining the scope of an absolute rule.
3. **A statement in general:** such as clarifying an ambiguous meaning in a verse.

Seventh: Examples from the Holy Qur'an:

- **The verse of the sword:** which is misunderstood as a copyist of the verses of forgiveness and pardon, is in fact not a copyist, but it is specific to the state of war, and it is restricted by controls, and it does not mean absolute fighting.

- **The verses of several verses for which her husband has died: the** verse that speaks of several years, and the verse that speaks of several four months and ten months, are not contradictory, as the first speaks of the will to remain in the marital home, and the second speaks of the legitimate waiting period.
- **Giving charity before the Prophet's monologue:** This verse is not abrogated in the sense of removal, rather it is specific to the time of the Prophet (peace and blessings of Allaah be upon him), and the wisdom of it is to lighten the burden on him and teach Muslims the etiquette of monologue.

Eighth: Ruling the Verses of the Qur'an:

Kal Ayat al-Qur'an al-Kareem Muqamat, La Reeb Fiha, Wila Tanaqaz Binha. [Qa'taba'i'm ayat-e-ta'aa'l-a'a'm'a'l-'a'l-'a'a'l-'a'm'a'l-da'a'a'l-'a'a'm'a'l-'a'm'a'm'a'l-'a'm'a'm'a'l-'a'a'm'a'm'a'l-'a'a'm'a'l-'a'a'm'a'a'm'a'm'a'l-'a'a (Hud: 1).

Conclusion:

Understanding the Naskh in the Holy Qur'an as clarification, clarification, and elaboration, rather than removing and nullifying, removes the problems raised by the traditional understanding, and emphasizes the perfection of the Qur'an, its memorization, and the tightness of its verses. This new understanding invites us to ponder more on the verses of the Holy Qur'an, and to derive legal rulings from them in accordance with our contemporary reality.

46 "MIHRAB", "THE WALL" AND "THE TREASURE": QURANIC SYMBOLS BEYOND CRAFTSMANSHIP TO THE HORIZONS OF KNOWLEDGE

Introduction:

The Holy Qur'an is full of symbols and signs that carry deeper meanings and go beyond the direct apparent meanings. These symbols are not just fleeting words, but are the keys to a deeper understanding of the message of the Holy Qur'an, and an invitation to contemplate and reflect on its verses. In Surah Maryam, the symbols of the "mihrab", "wall" and "treasure" stand out as prominent examples of this Qur'anic symbolism, for which this new interpretation offers a vision that goes beyond literalism to the horizons of knowledge.

The Mihrab: The Intellectual Battleground:

The concept of the "mihrab" in this interpretation is not limited to the physical place of prayer in the mosque, but extends to the intellect and intellect, where man's battle is waged against false ideas and corrupt beliefs. It is the arena of the greatest jihad, the jihad of the soul, and the jihad of the word for the word.

- **The evidence is from the Qur'an: The** Almighty said: **"Whenever Zakariyya enters the mihrab, he finds sustenance therein" (Al-'Imran: 37).**The author believes that the "mihrab" here symbolizes Mary's mind and thought, and "sustenance" symbolizes the knowledge and knowledge she received from divine revelation.

The Wall: The Separation Between the Visible and the Hidden:

The concept of the "wall" in this interpretation transcends the physical wall, becoming a symbol of the separation between the external and the inward, between the literal meaning of the Qur'anic text and the deep meaning it carries. It is an invitation to penetrate beyond letters and words, and to dive into the depths of meaning.

- The evidence is from the Qur'an: The Almighty said: "As for the wall, there belonged to two orphan boys in Medina, and there was a treasure under it for them" (Al-Kahf: 82). The writer believes that the "wall" here symbolizes the heavenly book (the Torah), the "orphan boys" symbolize Jesus and Mary, and the "treasure" symbolizes knowledge and knowledge that was hidden from people on the face of the text, and needs to be deduced and interpreted.

The Treasure: Hidden Knowledge and Knowledge:

The concept of "treasure" in this interpretation is not limited to buried money, but extends to the science and knowledge that we must seek and extract from the texts, our lives, and our experiences. It is a precious treasure, but it may be hidden from view, and it requires effort, research, and excavation.

- **The evidence from the Qur'an: The** same previous verse in Surah Al-Kahf (**"As for the wall, there belonged to two orphan boys in Medina, and there was a treasure under it for them")** supports this interpretation, for the treasure here is not buried money, but rather knowledge and knowledge that was hidden in the apparent text and needed to be deduced.

Conclusion:

Understanding these Qur'anic symbols ("mihrab", "wall" and "treasure") invites us to:

1. **Transcending literalism:** not being satisfied with the apparent meanings of texts, and seeking to understand the deeper and farther meanings.
2. **Meditation and contemplation:** Allocating time to reflect on the verses of the Holy Qur'an, try to understand them, and derive lessons and lessons from them.
3. **Seeking knowledge:** Seeking knowledge and knowledge, and not being satisfied with ignorance and imitation.
4. **Intellectual Jihad:** Fighting false ideas and corrupt beliefs with knowledge, argument and proof.

These symbols are an invitation to every Muslim to be a thinker and seeker of truth, to seek a deep and sincere understanding of the Holy Qur'an, and to apply its teachings in his life. They are a call to elevate oneself through science and knowledge, and to contribute to building a better and more conscious society.

47 THE MEANING OF THE WORD "SOUL" IN THE HOLY QUR'AN

Especially in the context of the verses in which they are mentioned in relation to God and in the verses in which they refer to human souls. He wonders whether the word

"soul" has the same meaning across these different contexts or if there are nuances in its interpretation.

Let us analyze the verses he mentioned and the meaning of "nafs" in each of them:

Surah Al-Ma'idah 5:116:

The verse is part of a dialogue between God and the Prophet Jesus (Jesus).

Isa'il Allah: "O Allah, o Allah, i.e., i.Wa'l-ma'aa

Explanation: "And when Allah said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods,' he said, 'Almighty, I would not have said what I have no right to, if I had said it, I would have taught it, you know what is in myself and I do not know what is in yourself.' You are the Knower of the Unseen."

Here, the word "psyche" (psyche) refers to the spirit or self of the Prophet Jesus, and the word "psyche" (yourself) is used in a way to describe the divine essence or knowledge of God. It does not literally indicate that God has a "spirit" in the human sense, but rather a way of expressing God's inner truth that is unknown compared to the known spirit of man.

Surah Al-An'am 6:12:

The verse speaks of the quality of mercy in the sight of Allah.

"I'm going to say, 'I'm going to say, 'I'm going to be a'l-'a', 'wa'l-a'l-'a', 'wa'l-'a'a'l-'a', 'wa'l-'a', 'wa'l-'a'l-'aa', 'wa'l-'aa'a'aa', 'wa'l-'a'a'l-'aa', 'wa'l-'aa', 'wa'l-'aa'a'l-'a'aa'a', 'a'l-'a', 'wa'l-'a', 'wa'l-'aa'a'l-'aa', 'wa'l-'a'l'a', 'wa'l-'aa'a'l'a', 'wa'l-'a'a'l'a', 'wa'l-'aa'aa', 'wa'l-'a', 'wa'l-'aa'a'l-'aa', 'wa'l-'a',

Interpretation: "Say to those who are in the heavens and the earth, 'Say to Allah, He has written mercy for Himself, that He may gather you together until the Day of Resurrection, there is no doubt about it.'

"Myself" (himself) here translates as "himself." In this context, it indicates the essence or being of God, and that He has taken it upon himself to be merciful. It is not a spirit in the created sense, but an attribute of the divine being.

Surah Aal-e-Imran (Aal-e-Imran) 3:28 and 3:30:

These verses warn against arrogance in worldly appearances and fear of God.

Verse 28: "Alay ya'ta'i'dah al-ma'aa'a'l-ma'a'a'i'a'a'i'a'l-'a'aa'i'a'. "Ta'taqwa minh-e-taqaa'ah wa wa'l-'aa'l-'allaah al-'aa'l-ma'a'l-'a'm-sa'a'i'l-'a'm-sa'i.""

Explanation: "The believers do not take the disbelievers as guardians apart from the believers, and whoever does that, there is nothing from Allah except that they should take heed of them."

Verse 30: "Ya'aa'l-ta'aa'l-ta'aa'l-a', 'a', 'a'l-'a', 'a'l-

Translation: "On the day when every soul will find what it has done good and what it has done badly, it will wish that there was a long time between it and it, and Allah Himself will warn you." And Allah is kind to His servants."

In verses 28 and 30, the word "himself" (himself) translated as "himself" again refers to the essence or being of God. And the warning from God Himself, stressing the seriousness of the message. In contrast, in verse 30, the word "nafs" refers to the soul of each individual.

Surah Aal-e-Imran (Aal-e-Imran) 3:185:

This verse speaks of the inevitability of death.

"It is a matter of great concern that the messenger of Allaah (peace and blessings of Allaah be upon him) said, 'O'm, i'm a'i' and 'a'd al-'aa'i'a', 'a'l-da'a'a'i', 'a'l-da'a'i', 'a'l-da'a'a'i'a', 'wa'l-a'

Translation: "Every soul has a taste of death, but you will receive your reward on the Day of Resurrection, and whoever escapes the Fire and enters Paradise will be victorious." The life of this world is nothing but the enjoyment of vanity."

"Soul" here clearly means "soul" in the sense of every living being that has a soul, emphasizing that death is a universal experience for all created beings.

Surah An-Nisa' (1:4):

This verse describes the creation of man.

"Ya'aa

"Soul" for God Almighty: refers to His higher self, His essence, His being, and His subjective attributes. This does not mean that God has a "soul" in the human sense of a created soul or soul.

"Soul" for man (and creatures): refers to the soul, the self, the personality, the living being.

Key point: The important question is about the accuracy of our understanding of Qur'anic terms and how context plays a crucial role in determining meaning. My explanation aims to provide this clarification and to emphasize that "soul" is not a word that has a single fixed meaning in all places.

48 FROM HIJRAH TO EXODUS: A CORRECTIVE READING OF THE CONCEPT OF THE PROPHET'S EXODUS IN THE LIGHT OF THE QUR'ANIC LANGUAGE

The incident of the Prophet Muhammad's transition from Mecca to Medina, which we know as the "Hijra," is undoubtedly the cornerstone of the history of Islam and the turning point from which the Islamic state and society began. But when diving into the accuracy of the Qur'anic statement, we find that the Qur'an uses a more specific and

profound term to describe this pivotal event for the Prophet (peace and blessings of Allaah be upon him): it is "exodus" and not "migration" in its open sense. This distinction is not just a linguistic luxury, but a key to understanding the essence of the event as the fulfillment of a divine Sunnah And the fulfillment of a divine command.

"Exodus after Exodus": A Divine Sunnah and an Enforceable Ruling

The hostility and persecution that the Prophet (peace and blessings of Allaah be upon him) faced to the extent of conspiring to expel him was not an exceptional event, but rather a link in a long chain of Sunnah of Allah with His Messengers. The Qur'an affirms that the threat of expulsion is an almost inevitable fate for every Messenger who calls his people to the truth. The Almighty says: **"Those who disbelieved said to their Messengers, 'We will drive you out of our land or you will return to our nation.'"** 13).

This verse places "Kharij" as an effective divine ruling and an ongoing Sunnah. Accordingly, what happened to the Seal of the Messengers (peace and blessings of Allaah be upon him) was not surprising, but rather it was the fulfillment of this Sunnah in its most extreme form, as it was multiplied and all forms of conflict between truth and falsehood were embodied in it.

The accuracy of the Qur'anic tongue: "I brought you out" and "I brought him out"

When the Qur'an speaks of the Prophet (peace and blessings of Allaah be upon him) leaving Mecca, it adheres to a precise language that attributes the act of expulsion to the disbelievers, and makes the Prophet's departure a result of this act. Notice the words of the Almighty addressing his Prophet: **"And where is a town more powerful than your town that drove you out?"** 40).

In both cases, the verb is "taken out," making it clear that the initial decision to take out came from his people. He was forcibly "taken out," and then "went out" by God's command and permission. This commitment to the Qur'anic language moves the event from being a personal initiative to being a response to a divine command in the face of human cunning.

The Essential Difference: The Migration of the Believers and the Exodus of the Prophet

Herein lies the fundamental difference between "Muhajireen" and "Prophet". **The immigrants** are those who left their homes and their property on the initiative of faith, fleeing persecution with their religion. Their act of "emigrating" is a praiseworthy voluntary act, as the verse indicates: **"Those who emigrated and were expelled from their homes"**, where the verse distinguishes between those who "emigrated" and those who "went out".

As for **the Messenger (peace and blessings of Allaah be upon him**), his situation is different. He is entrusted with a message and is bound by revelation, he does not move on his own. The cunning of the Quraysh reached its peak by conspiring to **{to prove you, kill you, or drive you out}** (Al-Anfal: 30). However, the Prophet (peace and blessings of Allaah be upon him) did not leave until the Divine permission came to him. If he had gone

out on his own before the order, he would have done something wrong, and that is why the Divine warning came in Surah Al-Qalam: **"And do not be like the owner of the whale,** who left his people in anger before he was given permission."

Therefore, his emigration was not an open personal decision as it was for the believers, but rather an orderly departure by the command of God after he had actually been "expelled" by his people. When he went out, he did not go out alone, but went out to establish a new society in which he was welcomed **by the Ansar**, the people of Medina who supported God and His Messenger, and sheltered their fellow immigrants, thus completing the scene of nation-building.

Conclusion:
Understanding the incident of moving to Medina as an "expulsion" followed by an "exodus by the command of God" is an understanding that restores the matter to its true dimensions. It highlights the event as a divine Sunnah, shows the accuracy of the Qur'anic statement, and clarifies the special position of the Prophet (peace and blessings of Allaah be upon him) who moves only by revelation. It is not just a move from one place to another, but a manifestation of the divine will that turned the cunning of the enemies into a clear victory, and a forced expulsion into the beginning of the establishment of the greatest civilization known to history.

49 BETWEEN GOD'S REVELATION AND HUMAN INTERPRETATIONS: WHERE DOES THE ROLE OF REASON LIE?

"Reason or No Reason?" The Fundamental Difference Between God's Call and Human Calling

A Call to Reflection: Does Man Use His Mind to Understand Religion or Does He Follow Transmission Without Thinking?

"God said reason, and man said you do not understand": To whom do we listen?

God's call to reason versus man's call to reason

Focus on the verses of "Do you not understand" and "Do you not think": There are many verses in the Qur'an that conclude with questions that urge reasoning, reflection and reflection, which shows the importance of reason in religion from its point of view. These verses are like "Do you not understand", "Do you not think", "Do you not ponder", "Perhaps they will understand", "Perhaps you will understand".

The Qur'an's Challenge to the Mind: It is mentioned that the Qur'an challenges people to read and think about it, and to decide for themselves whether it is from other than God or not, which indicates the Qur'an's confidence in the ability of the intellect to perceive the truth.

Criticism of the approach of "reason should not be used on transmission

Warning against "brain stopping" at a certain point: Caution against stopping thinking and criticizing at a certain point in understanding religion, under the pretext that "sheikhs and scholars" know better, or that a person is "who he is" to oppose them. He sees this cessation of thinking as a "brain failure."

Emphasizing freedom and choice: Emphasizing that the choice ultimately belongs to the individual himself: "The choice is yours, whoever is guided for himself and who has gone astray has done so."

In short, the basic idea is to call for the use of reason and critical thinking in understanding religion, and not to blindly hand over authority or transfer without thought, while emphasizing that the Qur'an itself urges reason and calls for it. The video raises the question of the right balance between transmission and reason in religious understanding.

50 CALLING FOR A DIRECT UNDERSTANDING OF THE QUR'AN AND PONDERING ITS VERSES

The Qur'an calls for the "best interpretation": Verse 33 of Surah Al-Furqan: "And they do not come to you with a parable except that We bring you the truth and the best interpretation" confirms that God Himself calls for the search for the "best interpretation" of the Qur'an.

Al-Qur'an al-Qur'an al-Ta'iyyah al-Ta'i'l-Shaykh al-Ta'a'i' (qur'an) said, "Wa'l-'aa'i'l-ta'a'l-ta'aa'l-ta'a'l-ta'a'l-ta'aa'l-ta'a'l-'a'wa'l-qa'a'l-'a', 'Wa'l-Ta'a'l-Ta'a', 'Wa'l-'A'l', 'Surah al-Nahl, 'Wa'l-'A'l'a', 'Wa'l-'A'a', 'Wa'l-'A'l-'A'a', 'Wa'l-'A'l-'A'l', 'Wa'l-Ta'a'l-'A'a', 'Wa'l-'A'l-'A'l', 'Wa'l-Ta'a'l-Ta'a', 'Wa'l-Ta'a'l-'A'a', 'Wa'l-'A

Facilitating the Qur'an for remembrance and contemplation: He refers to verse 17 of Surah Al-Qamar: "And We have made the Qur'an easy for remembrance, so is there anyone who is deceitful", to confirm that Allah has made the Qur'an easy for

remembrance and contemplation, which means that it is not exclusive to a certain group or is incomprehensible.

The Qur'an addresses the "pure souls": Verse 79 of Surah Al-Waqi'ah: "Only the purified shall touch it" and links it to the idea that the Qur'an addresses the pure souls, and perhaps what is meant here is that the correct understanding of the Qur'an requires the purity of the soul and the heart.

The Qur'an is valid for every time, place, and person: an affirmation of the comprehensiveness of the Qur'an and its validity for every time, place, and person, which means that its interpretation must be renewed and appropriate for every age.

Criticism of the idea of sufficing with the interpretations of "human beings": The speaker implicitly criticizes the idea of sufficing with ancient human interpretations (such as those of al-Tabari, al-Qurtubi, al-Razi, Ibn Kathir, and others) without diligence in directly understanding the Qur'an and contemplating it in each age. These interpretations are the "interpretation of human beings" and may be related to their environments and eras.

The Qur'an is complete and clear of everything: the Qur'an is not incomplete or ambiguous, but rather it is a "clarification of everything" as stated in verse 89 of Surah An-Nahl. This means that the Qur'an contains everything that a person needs in his religion and worldly life.

Dispensing with human books with the Qur'an: An interrogative question: "If we omit all human books, is the Qur'an complete or incomplete?"

Focus on the Qur'an directly: Turning directly to the Qur'an to understand and interpret it, rather than relying on human books that may be subject to inadequacies, distortions, or differences.

Comparing the Qur'an to "Moses' Cow" and "People of the Qur'an": He uses two examples to illustrate his point.

Moses' Cow: The story of the cow of the Children of Israel in the Qur'an, and how God commanded them to slaughter a specific cow, but they were more than questions and complexities, which shows that excessive complexity may take a person away from the original intention.

People of the Qur'an: Muslims who follow the Qur'an, and compare them to the "people of Moses", perhaps to indicate that the Qur'an is the book that Muslims should primarily follow.

An Invitation to the "Pure Souls" and the "Purified": Linking the understanding of the Qur'an to the "pure souls" and the "purified", citing verse 79 of Surah Al-Waqi'ah: "Only the purified can touch it."

A deep understanding of the Qur'an requires purity of heart and soul.

In short: calling for a direct understanding of the Qur'an and contemplating its verses, while emphasizing that the Qur'an itself facilitates understanding and calls for the search for the "best interpretation" in all times and places, without sufficing with ancient human interpretations that may not suit all ages. The video hints that the Qur'an addresses both the mind and the heart and calls for clarity of soul to understand it more deeply.

Calling for "One Mind" and "Emptying the Cup": The expressions "One Mind" and "Emptying the Cup" are used as examples.

One Mind: It calls for thinking with "one mind", which here means thinking impartially and honestly, without prejudices or external influences.

Emptying the cup: One must "empty the cup" of inherited human preconceptions and interpretations, in order to understand the Qur'an correctly and directly.

In short: calling for making the Qur'an the primary and first reference for Muslims, and turning directly to it for understanding and contemplation, emphasizing the perfection and comprehensiveness of the Qur'an, and dispensing with human books, with the need to purify the soul and empty the mind of preconceived ideas to understand the Qur'an correctly.

51 INTERPRETATION OF VERSE 109 OF SURAH AL-MA'IDAH: DOES THE PROPHET MUHAMMAD POSSESS THE KNOWLEDGE OF THE UNSEEN?

A video has recently gone viral on the internet of a Muslim man discussing an interesting interpretation of verse 109 of Surah Al-Ma'idah in the Quran. The man argues that this verse indicates that even the Messengers of God, including the Prophet Muhammad (peace be upon him), do not possess the knowledge of the unseen.

Text of Verse 109 of Surah Al-Ma'idah

The man begins the video by reciting verse 109 of Surah Al-Ma'idah in Arabic, and then follows it with a simple Arabic translation:

"Ya'aa'aa'a'l-'aa'a'l-'allaah al-'a'l-'a

Translation: "On the day when God will gather the Messengers, He will say, 'What did you answer?' They said, "We do not know that you are the Knower of the unseen."

Man's interpretation of the verse

The man explains his interpretation of the verse, emphasizing the following points:

The Day of Judgment: The verse talks about the Day of Judgment, which is the day on which God will gather all the Messengers.

The Apostles' Question: God will ask the Messengers what they "answered" with Him, i.e., how the people responded to their message and call.

Apostles' acknowledgment of ignorance: The apostles, including the Prophet Muhammad, reply with "We have no knowledge." The man emphasizes that this confession of ignorance was made by all the apostles, without exception.

The Absolute Knowledge of the Unseen belongs to God alone: The Messengers conclude their answer by acknowledging that God alone is the "Knower of the Unseen", i.e., the world with all that is absent from creation.

The link with the prayers of Muslims and the knowledge of the unseen

He links this interpretation to a common idea among some Muslims, namely that the Prophet Muhammad teaches their prayers, supplications, and even other unseen things. Wondering:

If the messengers themselves admit that they did not know what people answered their messages on the Day of Judgment, which is a matter of the impact of their call in this world, then how can the Prophet Muhammad teach other unseen things such as the prayers of Muslims after his death?

How can the Prophet, who is one of the Messengers who will answer "We have no knowledge", have the knowledge of the unseen when the verse limits the absolute knowledge of the unseen to God alone?

An invitation to reflection and reflection

The man emphasizes that he does not provide a final fatwa or explanation, and does not seek to challenge or intimidate anyone. Its goal is to invite Muslim viewers to:

Reading the verse themselves: Urges them to refer to the Qur'an or the applications of the Qur'an and read verse 109 of Surah Al-Ma'idah themselves.

Contemplating its meaning: It invites them to reflect on the meaning of the verse and understand it for themselves, away from any preconceived interpretations.

Critical thinking: It encourages them to think critically about concepts related to the science of the unseen, and the extent to which they are compatible with this clear Qur'anic verse.

Conclusion

This video provides an explanation based on the apparent understanding of verse 109 of Surah Al-Ma'idah to argue that the knowledge of the unseen is a special attribute of God alone, and even God's messengers, including the Prophet Muhammad, do not possess this knowledge. The man leaves it up to the viewers to ponder this interpretation, focusing on reading the verse for themselves and pondering its meanings.

52 IN A WORLD WITHOUT BOOKS: IS THE QUR'AN STILL ENOUGH?

A Reading in a Question Dismantling the Heritage System

A poignant video raises a profound yet simple question: "If we remove all human books, will the Qur'an remain complete or incomplete?"

Deconstructing the central question: isolating variables to understand the origin

The real power of this question lies in its ability to isolate the divine text (the Qur'an) from all other human production (heritage). It forces us to face a fundamental question: Is our relationship with the Qur'an direct and authentic, or is it a transcendence that is mediated by a huge system of commentaries, interpretations, jurisprudence, and hadiths that have accumulated over fourteen centuries?

This question strikes at the heart of the historical problem analyzed by thinkers such as George Tarabishi, namely **the "transition from the Islam of the Qur'an to the Islam of modernity."** If the Qur'an alone is a "manifestation of everything," as the speaker emphasizes, it means that the heritage system that has been added to it is not a complementary necessity, but may, from this perspective, merely be a "historical weight" that has distanced Muslims from the first pure spring. The question, then, is not about the perfection of the Qur'an, but about the extent to which Islamic thought is "depending" on a human heritage that is fallible and right.

Reading in Metaphors: Beyond Words

The speaker uses eloquent metaphors to communicate his idea, and they carry deeper connotations when analyzed:

1. **"Emptying the cup":** This is a classic metaphor in philosophy and spirituality, but it acquires a sharp critical dimension here. In the context of contemporary critical discourse, this cup is filled with: "So-and-so said" and "the scholars were unanimous on such-and-such", jurisprudential preconceptions, contradictory narratives, and the authority of sheikhs and sects. "Emptying the cup" here is a polite invitation **to break with the** traditional axioms and to be free from their tutelage in order to be able to see the Qur'anic text with a new eye.
2. "Lighting a lamp": With this metaphor, the speaker takes off the mantle of religious authority on his own. He is not the sheikh who offers the "solution" or the "fatwa", but merely a stimulant that aims to stimulate the listener's self-thinking mechanism.

This position is the exact opposite of the system of "religious priesthood" or "human fetishism" that the radical Qur'anic discourse attacks. Instead of saying, "Turn off the light of your mind and follow me," he says, "Take this lamp and light it yourself." It is an explicit call for individual responsibility for understanding, and a rejection of the "herd" model of an external authority.

From Quiet Advocacy to Radical Conclusion: A Bridge to Our Previous Dialogues

Despite its calmness and conciliatory style, the logic presented in this video is the same logic that leads to the most radical positions, whose authors are known as "Quranists." The relationship between them is the relationship between the introduction and the outcome:

- **Logical Introduction (from the video):** The Qur'an is complete, complete, and an explanation of everything.
- **The inevitable conclusion (from the Qur'anic discourse):** If the Qur'an is complete, then every human addition to it (the books of heritage) is necessarily either useless

nonsense, a slander that detracts from the perfection of the Qur'an, or an "abomination" that confuses truth with falsehood. If understanding the Qur'an requires only a pure heart and a thinking mind, then the authority of scholars and jurists becomes an obstacle and a veil from which to be freed.

Thus, the quiet call to "reflect on the sufficiency of the Qur'an" is the seed from which the radical tree that rejects the entire heritage grows. The video represents **the pole of contemplation and da'wah**, while the discourse we analyzed earlier represents **the pole of confrontation and graphism** of the same basic idea.

Analytical Conclusion: An Invitation to Reflection or a Tool for Deconstruction?

The message presented by the video, despite its apparent simplicity, is in fact **a powerful deconstruction tool**. It does not challenge a specific heritage text, but rather **the legitimacy of the entire heritage system** by undermining its basic premise (which is the Qur'an's need for it).

It invites the listener to a journey of intellectual independence, beginning with a simple question, but which may end with him rebuilding his relationship with religion on entirely new foundations, based on a direct, personal, and unconditional relationship with the Qur'anic text alone. The final message goes beyond the apparent recommendations to ask a deeper question: Are we ready to trust God and His Book completely, or will we remain captive to the fear of a "world without books"?

53 THE QUR'ANISTS: A RETURN TO THE ORIGIN OR A BREAK WITH HISTORY? A READING IN THE DIALECTIC OF METHOD AND DISCOURSE

Introduction: A Phenomenon Beyond Simplification

At the heart of contemporary Islamic intellectual movement is the current of the Qur'anists as one of the most controversial and profound phenomena. It is not just a sect or sect, but a wide spectrum of individuals and groups around the world, united by one basic principle: **belief in the Holy Qur'an as the only, complete, and exclusive source of legislation and guidance in Islam, and rejecting the authority of the Sunnah as a binding source of legislation.** Understanding this current requires going beyond superficial descriptions and delving into its intellectual motives, historical roots, and the methodology it proposes as an alternative to the prevailing heritage system.

The Intellectual Pillars of the Qur'anic Discourse

The Qur'anic proposition is based on several interrelated pillars, which together form an integrated intellectual structure:

1. **The perfection of the Qur'an and its self-sufficiency: The** Qur'anists proceed from explicit Qur'anic verses that confirm the completeness of the religion and the completeness of the Book, such as **"And We have sent down to you the Book as an explanation of everything"** (An-Nahl: 89) and "We have not exceeded anything in the Book" (Al-An'am: 38). From this point of view, they believe that saying that the

Qur'an needs another source to complete it or clarify it is a derogation from the words of God and an accusation of deficiency in Him, which they do not accept.

2. **Criticism of the authenticity of the Prophet's Sunnah:** This is the cornerstone of their thought. Their rejection of the Sunnah does not come from a vacuum, but is based on multiple arguments:
    - **Historical corruption of transmission:** They question the process of transmitting oral speech for centuries before it was codified, and believe that it has been subjected to fabrication, lying, distortion, and forgetting, which makes relying on it in religion a great risk.
    - **Internal contradiction:** They refer to the existence of hadiths that are authentic but contradict each other, or contradict frank reason or scientific facts.
    - **Contradiction with the Qur'an:** This is the most important criterion for them. Any hadith, no matter how authentic it may be, that contradicts an explicit Qur'anic verse or the spirit of the Qur'an and its general purposes, is rejected by them.
    - **Absence of the Qur'anic command:** They argue that the Qur'an did not command Muslims to write down the words of the Prophet or regard them as a "second revelation," but rather commanded obedience to the Prophet in the context of receiving and executing the message (the Qur'an).
3. **Rejection of Priestly Authority and Tradition:** The Qur'anic discourse represents an explicit call to liberate the Muslim mind from any intermediary authority between it and God. They argue that the system of scholars, jurists, and hadiths that has been formed throughout history has set itself up as the guardian of religion, withholding the Qur'an from people, and transforming Islam into a complex set of contradictory human sayings. In the more radical discourse of this current, submission to this authority is a form of polytheism and the worship of the "juggernaut."
4. **Destroying the traditional jurisprudential system:** Since traditional Islamic jurisprudence (origins and branches) is based on multiple sources (the Qur'an, Sunnah, Ijma'a, and Qiyas), their rejection of the second source (the Sunnah) necessarily undermines the legitimacy of the third and fourth sources, and leads to the rejection of the entire jurisprudential system as a historical human construct that does not represent the true "religion of God."

Historical and Intellectual Roots: A Reaction to a Historical Shift

Contrary to what may seem, Qur'anic thought is not just a wholly "modern" phenomenon. It can be seen as **a late historical reaction to the radical transformation established by Imam Shafi'i (d. 204 AH).** As critical treatises (such as George Tarabishi's) have analyzed, it was Shafi'i who brought about the "epistemological revolution" by making the Sunnah a parallel revelation to the Qur'an and an independent source of legislation. It was this shift that led to the "textual explosion" of narrations, the dominance of the "Ahl al-Hadith," and the establishment of a huge jurisprudential system that became the The actual Islam in people's minds.

The contemporary Qur'anic current can therefore be understood as **a radical attempt to reverse this historical trajectory, dismantle its traces, and return to what they perceive as the "original Islam" or "Islam of the Qur'an"** that prevailed before this transformation. This attempt today is fueled by strong contemporary motivations, in response to intellectual rigidity, extremism based on problematic narratives, and the desire to present a more rational, humane, and contemporary Islam.

Methodology and Challenges: How to Read the Qur'an Alone?

The Qur'anists propose an alternative methodology for reading the Qur'an, which relies on the principle **of "the Qur'an interprets each other"**, relying on direct linguistic analysis, and presenting the overall purposes and reason over any partial interpretation. However, this approach faces major challenges that are the core of the criticism directed at them:

1. **The Problem of Practical Legislation:** How can a Muslim perform prayer, zakat, or hajj in the details that Muslims know today based on the Qur'an alone? Critics argue that this is impossible, and that ignoring the frequent practical Sunnah is a demolition of the pillars of religion.
2. **The problem of "obedience to the Prophet":** How do they deal with explicit verses that command obedience to the Prophet, such as **"Whatever the Messenger has given you, take it, and what he has forbidden you to do, and finish"**? Qur'anists often interpret it as obedience to the message (the Qur'an) that he brought, or obedience to him as a political leader of his time, rather than eternal legislative obedience to his words outside of the Qur'anic revelation.
3. **The danger of subjectivity and interpretive chaos:** Critics argue that the abolition of the Sunnah and the methodology of the principles of jurisprudence opens the door wide to self-interpretation and airborne, where everyone can interpret the Qur'an as he wishes, leading to greater chaos than the sectarian sect they criticize.

Conclusion: A Cognitive Challenge More Than a Transient Squad

The phenomenon of the "Qur'anists", regardless of the relevance or applicability of its theses, represents more than a "misguided sect" as its opponents describe it. It is **a symptom of a deep crisis in the contemporary Muslim's relationship with his heritage, and a major epistemological challenge to mainstream Islamic thought.** It forces the traditional religious establishment to reconsider its axioms, defend the authority of the Sunnah with new tools, and confront problematic hadiths boldly and frankly, rather than simply repeating and denying them.

Ultimately, the Qur'anic current remains a radical call to return to its origins, but in its path it may make a complete break with the history and collective memory of the nation. The question that this current strongly asks everyone is: How can a conscious and responsible relationship with the Prophet's heritage be built so that it is a pure source of guidance, and not a restriction that shackles the mind and obscures the light of the Qur'an?

54 "TAKE OFF YOUR SHOES, A WHITE PAPER": THE METHODOLOGY OF IMPARTIALITY IN THE CONTEMPLATION OF THE QUR'AN

The Qur'an is not just a book, but a "sacred valley", a divine space with its own sanctity and laws. Access to this space is only through "taking off the sandals", a deeply symbolic act that goes beyond physical humility to complete cognitive detachment. What are these "slippers" that must be taken off on the threshold of the Qur'anic text?

1. **The sole of the heritage:** it is the heaviest of them. It is all the interpretations and jurisprudence, narratives and explanations that have been formed over the centuries. Taking off this shoe does not mean despising it or throwing it away, but it means leaving it temporarily at the door, so that it does not enter with us and block us from seeing the pure text. It is the acknowledgment that every statement after the word of God is a human statement, and every understanding after the understanding of the Prophet is a historical understanding.
2. **The soles of sect and sect:** To come to the Qur'an when you are a Sunni who wants to prove your doctrine, or a Shiite who wants to confirm your vision, is to come with preconceived answers for which you are looking for proof. Taking off this shoe means that you come to the Qur'an only as a "Muslim", ready for the text to demolish all your sectarian convictions and rebuild them on a pure Qur'anic basis.
3. **The Slipper of Culture and Custom:** It is a hidden slipper that we wear without realizing it. It is all that we have imbibed from the customs of our societies and the traditions of our fathers until we thought it was from the core of religion. To take off this shoe is to be free from the "authority of reality" and "the authority of history" to judge the text, and instead, to make the text the ruler of reality and history.
4. **The shoe of ego and cognitive pride:** It is the most dangerous of them. To come to the Qur'an to subject it to your logic, or to choose from it what suits your desires, or to twist it to serve your ideology. To take off this shoe is the height of humility and submission, which is to say: "Lord, I am not here to ask your book, but to allow your book to question me."

Methodology of Understanding: The "White Paper"

After taking off your shoes and entering the Sacred Valley barefoot, she stands in front of the text with a "blank paper." This paper is your mind and heart, and you have emptied them of all of the above, so that you are ready to write and receive. The understanding through this white paper is done in stages:

Stage One: Allowing the Qur'an to Speak

Here, you are completely silent and let the Qur'an speak. The methodology at this stage is: "The Qur'an interprets each other."

- **Track the term:** When you come across a keyword like "prayer", "faith", "zakat", "messenger", don't immediately go to the books of jurisprudence, but rather follow that word in all its places in the Qur'an, and draw an integrated map of its meaning through its different Qur'anic contexts. You will discover that the Qur'an constructs its own concepts.

- **Connecting contexts:** Understand the verse in the context of its surah, and understand the surah in the context of the whole Qur'an. The Qur'anic text is an integrated network, and each part illuminates the other parts.

Stage Two: Interaction with the Text

After the contours of the Qur'anic map begin to become clear, the stage of dialogue with the text begins.

- **Asking questions to the Qur'an:** "O Lord, what do you mean by this verse? Why did you use this word and not others? What is the wisdom of repeating this story?"
- **Allow the Qur'an to ask you questions:** You'll find that the text begins to challenge you: "Do you really believe in what you're reading? Does your behavior conform to this principle? Why are you afraid of this verse and reassure another?" This is true contemplation; an interactive dialogue that shakes your being.

Stage Three: Critical Return to Heritage

After your "white paper" is filled with the outlines of authentic Qur'anic understanding, you can now go back and put on your "slippers" (inherited) but not as you took them off. Now you are no longer an imitator, but a critical researcher.

- **Presentation and Comparison Methodology:** It takes the understanding of the exegetes and compares it with the understanding that you have constructed directly from the Qur'an. You ask: "Where did al-Tabari come from with this interpretation? Is it derived from the structure of the text, or from an external narrative, or from a specific historical context?"
- **Understanding, not destruction:** The goal is not to destroy heritage, but to understand it historically, and to distinguish its eternal wisdom from its circumstantial human jurisprudence, and from the impurities that may have been attached to it.

Contemplating the Qur'an in this way is a difficult and enjoyable editorial journey at the same time. It is a journey that rebuilds your relationship with God, with existence, and with oneself, and moves you from the "Islam of identity" that you inherited, to the "Islam of submission" that you consciously and certainly. It is an invitation to be "divine" as your Lord intended for you, to read the Bible and study it directly, not to be just a transmitter of what the ancients said.

55 THE CONCEPT OF THE WORLD AND THE HEREAFTER IN ISLAM: MAN'S JOURNEY BETWEEN ANNIHILATION AND SURVIVAL

The concept of this world and the hereafter is a fundamental pillar of the Islamic conception of human existence. It determines for man his place in the universe, his purpose in life, and his destiny after death. Islam does not view the worldly life as an end in itself, but rather as a temporary stage, a farm for the Hereafter, and an arena for testing and affliction.

The world: a house of annihilation and a test:

In the Islamic conception, the world is a house of annihilation and demise, no matter how long it lasts. The text describes them as "the enjoyments of the worldly life," as "the adornment of the worldly life," and as "amusement and play." These descriptions do not diminish the value of the world in itself, but they place it in its true size, and remind a person not to be arrogant about it, and not to be overly attached to its pleasures and desires.

This world is a place of trial and affliction, in which Allah tests His servants, to distinguish the wicked from the good, the truthful from the false, and the benevolent from the wrongdoer. In this world, the meanings of affliction, patience, thanksgiving, and satisfaction are manifested, and these are great positions by which a person rises on the ladder of faith.

The Hereafter: A House of Survival and Punishment:

In contrast to the mortal world, the Hereafter comes as a house of immortality and eternity, a house of reward and reckoning. The Hereafter is the eternal abode of man, where every worker receives the reward of his work, whether good or bad. The text describes the Hereafter as "the abode of decision", that it is "good and lasting", and that it is "the great victory".

The Hereafter is the abode of eternal bliss for those who believe and do righteous deeds, and it is the abode of painful punishment for those who disbelieve and refuse to obey Allah. In the Hereafter, Allah's absolute justice is manifested, as He retributs the oppressed from the oppressor, and everyone fulfills his right.

Balance between this world and the Hereafter:

Islam does not call for monasticism and separation from this world, but rather calls for a balance between this world and the hereafter. The Muslim is required to live in this world, to seek good and benefit in it, and to take from it his fortune of good things and halal pleasures, but without forgetting the Hereafter, and without being envious of this world and making it his goal and goal.

Islam urges you to work for this world as if you are living forever, and working for the hereafter as if you are dying tomorrow. This noble Prophetic guidance summarizes the essence of the balance between this world and the Hereafter, and calls on the Muslim to live in this world effectively and positively, and to invest it in obedience to God, and in achieving his interests and the interests of his society, with constant readiness for the Hereafter, and hard work to obtain the pleasure of God and His Paradise.

Worship is the bridge to the Hereafter:

Worship in Islam is the bridge that crosses a person from this mortal world to the hereafter. Worship is the bond that binds a slave to his Lord, and it is the surplus that a Muslim is provided with on his journey to the Hereafter. Through worship, a person draws closer to God, obtains His pleasure, acquires good things, erases bad things, and prepares himself to meet his Lord in the Hereafter.

The concept of this world and the Hereafter in the life of a Muslim:

Understanding the concept of this world and the Hereafter correctly has a great impact on the life of a Muslim, as it is:

He sets priorities: He makes the Hereafter the priority in the life of a Muslim, and makes him strive for good deeds that benefit him in the Hereafter, and puts him ahead of worldly and mortal interests.

Refines the behavior of the Muslim, and makes him more moderate and balanced in his dealings with the world, so that he does not become jealous of it, does not overwhelm it, does not despair or despair.

He is motivated to work and accomplish: A Muslim is pushed to work and accomplish in this world, but with the intention of getting closer to Allah and calculating the reward from Him, so that his work is worship and his whole life is obedience.

Gives true happiness: Belief in the Hereafter gives the Muslim true happiness and psychological comfort, because he knows that the life of this world is temporary, and

that eternal happiness and bliss residing in the Hereafter are eternal, so he strives for it diligently and diligently.

Conclusion:

The concept of this world and the Hereafter in Islam is an integrated and harmonious concept that clarifies to man the reality of human existence and determines his purpose and destiny. This world is a place of annihilation and trial, and the Hereafter is a house of survival and retribution. The true Muslim is the one who seeks a balance between this world and the Hereafter, and prolongs his world with good deeds, and provides for the Hereafter with worship and obedience, in order to attain the pleasure of Allah and His Paradise in the Hereafter.

56 EXPANDING NEW CONCEPTS IN THE INTERPRETATION OF THE QUR'ANIC VERSE: "GOD MAKES SOULS DIE..."

Introduction:

The verse (39:42) in Surah Al-Zumar sheds light on a hidden aspect of the reality of existence and the relationship between the Creator and the creature, saying: "Allah takes the souls when they die and those who did not die in their sleep, so He takes hold of the one that has been destroyed by death, and sends the other to an appointed time. A speaker presented a contemporary interpretive vision of this verse, characterized by depth and reflection, and calls for a reconsideration of some of the traditional concepts related to death, sleep, and the soul. This passage seeks to expand on these new concepts put forward by the speaker, and to explore their dimensions and repercussions.

1. The Inclusivity of the "Souls": A Vision Beyond the Human

Expanding the concept of "souls" to include all living beings is one of the most prominent aspects of the speaker's proposal. Instead of limiting "souls" to humans only, he believes that the verse speaks of "souls" in the broader sense, which includes jinn and humans, animals of various kinds, and even insects and sea creatures. This expansion entails a deeper understanding of several aspects:

- **Unity of Creation:** This interpretation emphasizes the unity of creation and the subordination of all living beings to the law of divine death. God is the disposer of all souls, regardless of their form or type.
- **Veneration of life:** If "souls" include all these beings, then this calls us to revere life in all its forms and forms, and to treat it with respect and compassion, because they all carry a breath of the Divine Spirit.
- **Expanding the scope of contemplation:** The verse calls for contemplation, and this expansion of the concept of "souls" also expands the scope of contemplation to the entire world of living things. We can contemplate the life cycle of animals, the sleep of birds, and the movement of insects, and draw inspiration from them.

2. Sleep as a daily "death" experience: a window into the afterlife

The analogy between sleep and death is not new in Islamic thought, but the speaker gives it a special depth by its direct connection to the verse. He sees sleep as a "miniature death" that occurs every night, in which God sends souls whose death has not yet come, and then sends them to an indefinite time upon waking up. This interpretation opens up horizons for reflection on:

- **The reality of death:** Sleep makes death less strange and more familiar. Death is not a separate, distant event, but rather an experience that we live in a microcosm every day. This can alleviate the fear of death and make us better prepare for it.
- **God's Ability:** Sleep reminds us of God's omnipotence to capture and send souls. Just as He is able to bring us back to life after sleep, He is able to raise us up after death.
- **Spiritual readiness:** If sleep is a "miniature death," then preparing to sleep should be a preparation for death. By taking account of oneself before sleeping, asking for forgiveness, and renewing one's intention, we can make our sleep worship and closeness to God.

3. Separating the experience of the soul from physical pain: a vision that eases awe

The idea of separating the experience of the soul at death from physical pain is one of the interesting points raised by the speaker. He sees the pain that accompanies death as a physical and neurological reaction, while the "death" of the soul may be a completely different experience, perhaps free of pain and suffering. This perspective has important implications:

- **Alleviating the fear of death:** Many people fear death because of the pain and suffering expected. If the soul "died" separate from physical pain, this may alleviate the fear and make death less terrifying.
- **Focusing on the Spirit:** This interpretation invites us to focus on the spiritual aspect of death, rather than preoccupied with physical pain. Death is the soul's transfer to another world, and this spiritual journey may be a very different experience than we expect.
- **God's mercy:** This interpretation manifests an aspect of God's mercy toward His servants. God may relieve them of the pain and suffering of death, and make the experience of the soul's "death" smooth and gentle.

4. "Grasping" as the Preservation of Cosmic Order: A Deeper Dimension of Divine Power

The interpretation of "seizure" as not merely "seizure" but "preservation of cosmic order" adds a new dimension to the understanding of divine power in the verse. God does not limit himself to seizing the soul, but extends to preserving the cosmic order and preventing chaos. This interpretation highlights:

- **The greatness of God's power: The** greatness of God's power is manifested in His ability to maintain the cosmic order in all its complexities, including the capture and dispatch of souls at their appointed times.

- **Cosmic interconnectedness:** This explanation refers to the interconnectedness of the universe and that everything in it follows a precise order. "Grasping" here is not just an individual act, it is part of an overall cosmic order.
- **Submission and Trust:** When we realize that God is the one who maintains the cosmic order, and that everything is in His judgment, this invites us to submit to and rely on Him in all matters of our lives, including life and death.

5. "Term Limit" and "Term Limit": The Flexibility of Fate and the Impact of Human Action

The speaker questioned the relationship between the "term of limit" and the "term of limitation", and suggested that the "term of limit" may be part of the "term of limit", which opens the door to a more flexible understanding of fate and the impact of human action on life. This idea calls for reflection on:

- **Fate Dynamics:** Fate may not be a rigid straight line, but there may be room for dynamism and flexibility, where man's actions and choices can influence the course of his life within the framework of divine destiny.
- **Human responsibility:** If human action has an impact on life, it holds a person more responsible for his life and health. Maintaining health, avoiding risks, and doing good deeds may be factors that contribute to longevity (God willing).
- **Balance between Destiny and Choice:** This interpretation calls for a balance between belief in divine destiny and acknowledging man's responsibility and choice. Everything is God's decree and destiny, but God has made man a role in his life.

6. Sleep as a miniature isthmus: a window into the other world

The analogy of sleep with the isthmus (the world separating this world from the hereafter) adds a deep spiritual dimension to the experience of sleep. Just as the isthmus is a world separating the worldly life from the afterlife, sleep may be a state of separation between full and unconscious consciousness, between the world of the external and the esoteric. This analogy opens up for us to ponder on:

- **The nature of the isthmus:** Understanding the experience of sleep may help us better understand the nature of the isthmus. As we move into a completely different state of sleep, moving into the isthmus may be a transition to a different existential state.
- **Spiritual Communication:** In sleep, the doors of spiritual communication with other worlds may open for us. Dreams and visions may be a window into the world of the unseen, just as the isthmus may be a world of spiritual communication between the living and the dead.
- **Preparing for the Isthmus:** If sleep is a miniature isthmus, then preparing for sleep should be a preparation for the greater isthmus, which is death. By purifying the heart, renewing faith, and doing good deeds, we can prepare for the Isthmus and beyond.

7. The Daily Experience of Death: A Constant Reminder of Annihilation

Emphasizing that sleep is a "daily taste of death" makes death present in our daily lives, not a distant event that we fear. This daily awareness of death has many benefits:

- **Reduce the fear of death:** When death becomes part of our daily experience, the fear of it may gradually decrease. Death becomes a natural transition that we experience in a miniature way every night.
- **Appreciating the value of life:** When we remember death every day, we recognize the value of life and the importance of using it to obey God and do good. Every day becomes a precious opportunity that should not be wasted.
- **Asceticism in this world:** Awareness of death leads to asceticism in this world and not to be excessively attached to it. The world is a place of annihilation and demise, and death is the end of it.
- **Preparing for the Hereafter:** Thinking about daily death drives us to prepare for the Hereafter and work for it. Death is the beginning of true and eternal life, and our ultimate goal should be to win God's pleasure and His paradise in the Hereafter.

Conclusion:

The contemporary interpretation of the noble verse "God makes souls die..." It opens up new horizons for understanding and reflection. By expanding the concept of "souls," likening sleep to death, separating the experience of the soul from physical pain, interpreting "constipation" as preserving the cosmic order, asking questions about the "named term" and the "elapsed term," likening sleep to the isthmus, and emphasizing the daily experience of death, this interpretation offers us a comprehensive and profound view of the reality of existence and the relationship between the Creator and the creature. These new concepts invite us to reconsider some of our axioms, to reflect on God's signs, to be spiritually prepared to meet God at every moment, and ultimately. It is an invitation to the "first of the hearts" to reflect and contemplate, and to reach a deeper understanding of God's wisdom and mercy in His creation.

57 A LOOK AT THE UNIVERSE AND MAN

58 CREATION AND DEVELOPMENT

Very nice, this is a good summarization of the topic of creation and evolution from an Islamic perspective, linking this to Quranic verses and scientific discoveries. These three points can be elaborated more broadly to provide a deeper understanding:

1. Creation of the heavens and the earth:

- **Starting from nothing:** The Holy Quran indicates that God created the universe from nothing, and this is consistent with some modern scientific theories such as the Big Bang theory, which assumes that the universe started from an infinitesimal and dense point.
- **Creation in stages:** The Qur'an mentions that the creation of the heavens and the earth took place in six days (time periods), and this does not necessarily contradict the billions of years that science talks about, as the word "day" in the Qur'an can mean a very long period of time.

- **The Seven Heavens: The** reference to the seven heavens in the Qur'an can be interpreted in different ways, it may be a reference to the layers of the atmosphere, to different galaxies and star clusters, or to cosmic dimensions that we do not yet perceive.

2. Evolution in creation:

- **Gradual Creation:** The Qur'an indicates that God created living things gradually, starting with water and clay, and then these organisms evolved and diversified. This is consistent with the theory of evolution that says that living things change and evolve over time.
- **The special creation of man:** The Qur'an emphasizes that man was created a special and distinct creation, and was breathed into him by the Spirit of God. This does not contradict the idea of evolution, as man may have evolved physically from a common origin with other beings, but his soul and mind are a special gift from God.
- **Supporting Qur'anic Verses:** In addition to the mentioned verse (Noah: 17), there are other verses that refer to evolution, such as:
    - "And He has created you in stages" (Noah: 14) (Phases: different stages).
    - (Al-Sajda: 7)

3. Cosmology:

- **The expansion of the universe:** The mentioned verse (al-Dhariyat: 47) is considered one of the Qur'anic signs that are consistent with modern scientific discoveries, as the expansion of the universe is a fixed scientific fact.
- **Cosmic smoke:** The Qur'an mentions that the sky was smoke before it was formed: "Then He leveled up to the sky and it was smoke and said to it and to the earth, willingly or unwillingly, 'We have come obediently'" (Chapter: 11). This is consistent with scientific theories that say that the universe was at its beginning a dense cloud of gas and dust.
- **Al-Sama**'i al-Qa'ba'al-Muqamah : Al-Qur'an al-Sa'id al-Sama'a'i al-Ba'a'a'i wa'l-Qa'a'l-Wa'l-Qa'il al-'A'l-Qa'a'l-Wa'l-Qa'a'l-Wa'l-Qa'a'l-Qa'a'l-Wa'l-'A'l-Muqaa'a'l-Wa'l-'A'l-Mu'a'la'a'l-'A'l-'A'a'l-'A'l-'A'a'l-'A'a'l-'A'l-'al'a', al-'A'il al-'A'a'a' al-'A'a'a'i'

Conclusion:

The Holy Qur'an presents a comprehensive vision of creation and evolution that does not contradict science, but integrates with it. The Qur'an focuses on the spiritual and faith aspect, while science examines the material details and mechanisms that govern the universe. A Muslim can combine belief in God as the creator of the universe with modern science's understanding of evolution and cosmology.

59 THE CONCEPT OF THE "PROPHET" IN THE QUR'AN: FROM GABRIEL AL-AMIN TO THE PRINCIPLE AND THE STATE IN THE CONTEXT OF ISLAM OF VALUES

At the heart of Islamic understanding is the word "Prophet" as a bearer of revelation and a messenger of the message. But a deep contemplation of the Qur'anic text, coupled with a strict adherence to internal context and logic, reveals that this term is not a deaf mass, but rather a dynamic, multi-layered concept. Liberating this concept from the weight of historical accumulations that have confined it to "modern Islam" with its

circumstantial details, and returning it to the "Islam of the Qur'an" with its universal values, is key to understanding the journey of revelation from its divine source to its embodiment in human behavior and a peaceful society.

1. The first class: Jibril "the Noble Prophet" and the establishment of the Trust

The journey of the message begins with a non-human "messenger", Gabriel, whom the Qur'an describes as "the descendant of the faithful spirit". This "trustworthiness" is the essence of his function, and it ensures the purity and integrity of the divine source from any interference. The presentation of Gabriel as a "noble messenger" and "trustee" is the first foundation of the principle of the message, as it makes it clear that revelation is not a subjective experience of the prophet, but rather a reliable objective process of transmission.

2. Second Layer: "Envoy" and "Messenger" – Necessary Systematic Distinction

Here we come to the critical point that addresses the problem at its roots. The Prophet Muhammad (peace and blessings of Allaah be upon him) did not play one role, but two complementary roles that must be systematically distinguished in order to understand the nature of his words and actions:

- **The Prophet (PBUH):** as a political and military leader and leader in a specific historical and geographical context (Arabian Peninsula in the seventh century). His decisions here, such as organizing the army, making treaties, and managing the day-to-day affairs of his society, are the jurisprudence of a wise and inspiring leader, but they are tied to their circumstance and context.
- **The Prophet (PBUH):** As the bearer of a universal and eternal message (the Qur'an). His words and deeds here are a message and a statement of universal principles that transcend time and space.

Enrichment from the new analysis: This distinction is the direct methodological antidote to the process of "generalization" that began historically and transformed everything that was issued by the Prophet (peace and blessings of Allah be upon him) into absolute sacred legislation. Instead of this generalization, this approach allows us to restore every word and deed to its proper place. What was associated with the function of the "mission" is studied for inspiration, lesson, and understanding of the approach of leadership, and what was associated with the function of the "mission" is considered general legislation and general principles.

3. The third class: "The Messenger" in the sense of "Message" and the Principle

In precise Qur'anic contexts, the word goes beyond the individual to refer to **the "message"** itself, i.e., the method and the principle. This is evident in verses such as: "And if they call upon Allah and His Messenger to judge between them... The call here is not to judge a person who may be absent, but **rather to judge "Allah and His Message"** (the Qur'an).

Enrichment from the new analysis: this is perfectly in tune with the idea that **faith is 'knowing,'** that is, systematic knowledge defined by controls." His Messenger" in the

verse of al-Hakam is the "knowledge of faith" that is revealed, i.e., the method by which one must be judged. This understanding frees the text from its exclusive connection to the time of the Prophet, and makes the principle of judging "God and His Message" an eternal and valid principle for all times.

4. The fourth class: "The Prophet" meaning "power" and the institution of the state

This significance is clearly manifested in the verse of "Al-Fayya" in Surah Al-Hashr: "... And whatever the Messenger has given you, take it, and what he has forbidden you to do, and you will finish...﴿.

- **Context:** The verse does not speak of general religious legislation, but rather of a specific economic and administrative organization. The "messenger" here acts **as a head of state (envoy)** who sets the laws to ensure justice. "What has come to you" means what has been determined for you by laws and allocations, and "what I have forbidden you" means what has been forbidden to you in terms of violations of public order.
- The result: the verse becomes the foundation of the principle of "rule of law and civil obedience."The Prophet" here represents the "institution of government" or "the state."

Enrichment from the New Analysis: This understanding represents the practical application of the distinction between the "emissary" and the "messenger." In this verse, the prophet exercises his role as **an "emissary" and a leader** of state, and his obedience here is obedience to his situational organizational decisions aimed at achieving **a higher "missionary" purpose**, which is justice ("so that there may not be a state among the rich among you"). This shows how the act of "envoy" serves the purpose of the "messenger."

My Opinion and Personal Analysis: Towards the Islam of Values and Existence

The project of redefining the concept of the "Prophet" in these multiple layers is in essence an editorial project, aimed at freeing the Muslim mind from the weight of accumulations that have transformed Islam from a message of universal values to a closed jurisprudential identity.

1. **From a jurisprudential identity to a moral behavior:** Instead of obedience to the Prophet being the memorization of thousands of narrations, true obedience becomes **the embodiment of the values** that the message came with: justice, peace, honesty, and mercy.
2. **Moving from the apparent to the essential:** This analysis moves us from focusing on the form of the prophetic act (apparent) to understanding the purpose and purpose behind it (the essence). Obedience to the decisions of the prophet as an "emissary" does not mean imitating them literally, but rather striving to achieve the same goals (justice, the public interest) with the tools of our time.
3. **Complementarity not contradiction:** These four meanings are not contradictory, but rather complementary, and form a logical chain that starts from the pure source (the angelic messenger), through the missionary who exercises two roles (the messenger and the messenger), to the embodiment of the message in the principle and method

(the message as knowledge), and its application in a just system (the messenger as a state).

Conclusion:

True contemplation of the Qur'an requires us to go beyond superficial readings of words, and to dive deep into the context to reveal the overall intentions. The word Prophet" is no exception. It carries with it the person of the Holy Prophet, his eternal " message, and the image of the leader who establishes the rule of law. The distinction between these meanings is what enables us to understand the dynamism of the Qur'anic text, its superior ability to address each generation in its own language and logic, and to move Islam from a historical identity to a broader universal value system.

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60 HEAVEN AND EARTH: BEYOND THE VISIBLE – THE KEYS TO QUR'ANIC UNDERSTANDING

Introduction:

In many verses, the Holy Qur'an invites us to contemplate the "heavens and the earth." We often receive this invitation with direct understanding, looking at the blue sky above us and the solid earth beneath our feet. But does the meaning stop there? The language of the Qur'an, as a "clear Arabic language," carries with it depths beyond the ordinary, and uses symbols and concepts in a way that opens doors to understanding beyond the immediate senses. This topic is the first step in the journey of exploring the symbolic and moral dimensions of heaven and earth, as they are keys are essential for a deeper understanding of the Qur'anic message.

Heaven: A Window to Transcendence and Transcendence

When "heaven" is mentioned in the Qur'an, it certainly refers to the physical sky that we see, with its atmosphere, stars, and planets. But the word itself is derived from an authentic linguistic root, "transcendence," which means transcendence and exaltation. This linguistic dimension opens the meaning widely: the sky is not only a physical space, but also a symbol of everything that is high, sublime, and transcendent. It symbolizes to:

1. **Spiritual and intellectual elevation:** The level to which the soul, soul and thought rise through striving and doing good deeds.
2. **The source of the divine command:** the position from which guidance, revelation and mercy descend.
3. **The Purpose of Ascension:** The destination to which good deeds and good words are directed, as in the words of the Almighty: "To Him ascends the good word and the good deed raises it" (Fatir: 10).

In this sense, the heavens are the horizon of the soul, the source of guidance and the goal of transcendence.

The Earth: The Field of Grounding and Contemplation

On the other hand, the "earth" is our physical abode, the cradle that God has made for us

(who made the earth for you as a cradle) (Taha: 53). But just like the heavens have its moral dimension, the earth may also carry a symbolic dimension that is associated with the act of "grounding" – that is, consolidating, contemplating, and diving into the depths in search of understanding. The earth becomes:

1. **Experiment and Learning:** A place where we experience life, gain experiences and learn lessons.
2. **The field of contemplation and contemplation:** the space in which we are invited to dive with our thoughts in order to understand the verses transmitted in it.
3. **Foundation Foundation:** The soil in which we plant the seeds of understanding and knowledge to grow and take root.

Earth is not just a planet on which we walk, but also a space for establishing understanding and rooting awareness.

The Qur'an between the heavens of meaning and the land of contemplation:

If we look at the Holy Qur'an itself through this lens, we find that it combines the "heaven" of meaning and the "earth" of contemplation. It is a "heaven" in terms of its supreme divine source, its sublime guidance, and its sublime meanings. It is a "earth" in the sense that it is the text that we are called to ponder, dive into its verses, ponder its words, and extract its treasures of knowledge.

The Key to Names: Decoding the Meaning

Perhaps the main entrance to this deep understanding, and the door that opens the treasures of the Qur'an for us, lies in understanding the story of Adam's teaching of the names: "And Adam taught all the names" (Al-Baqarah: 31).

The Qur'anic language, as we suggest, is not an arbitrary language in which the community agrees to name something at random. Rather, the "name" in the Qur'an carries with it the "attribute" of the name and its essence. When we understand the "name" of a thing in the context of the Qur'an, we understand its truth, its function, and its role in the system of creation and guidance.

Take the example of the "tree": if we stop at the literal meaning, it is the known plant. But if we understand its "attribute" as "everything that branches off from an origin", the connotation expands to include the family tree, the tree of knowledge, the genealogy tree, and even the complex Internet. Thus, understanding names as "attributes" is the first and necessary step in deciphering the deep meanings of the Qur'an.

Conclusion:

Revisiting basic concepts such as "heaven" and "earth", and understanding them beyond the physical appearance, with a focus on "names" as the keys to the "attributes" of things, represents the basic entrance to a journey of a deeper understanding of the Holy Qur'an. This is the first step towards discovering the immense richness that lies behind words, which we will explore further in the following sections, God willing.

Introduction:

Now that we have realized that the "sky" is the horizon of transcendence and consciousness, and that ascending to it requires the "authority" of knowledge and the rejection of falsehood and arrogance, the question remains: What is the detailed map of this journey?

"The Seven Repetitions": The Code of the Foundational Principles

God bestows upon His Prophet when he says: "And I have brought you seven of the Repetitions and the Great Qur'an" (Al-Hijr: 87). While the common interpretation refers to Surah Al-Fatiha, contemplation can open a wider horizon. The word "seven" in the Arabic language often symbolizes perfection, comprehensiveness, and organized pluralism. "Repetition" refers to pairs or dualities that are frequently mentioned and complemented in the Qur'an (e.g., apparent and inward, promise and promise, command and prohibition, creation and formation, knowledge and action...).

With this understanding, the "Seven Repetitions" can be considered as **the complete and comprehensive basic principles, or the integral fundamental pairs** that form **the structure or founding code** on which the "Great Qur'an" is built, with its details, rulings, and stories. The "Samut/Samut" that we have discussed is part of this precise code, which carries gentle and meaning-oriented references in its specific contexts, and invites further reflection on the structure of the text itself.

"Your Lord": The Inner Compass Towards Certainty

If the "Seven Repetitions" is the overall map, what is the compass that guides us in applying it to our individual reality? In addition to being God, the Creator and the Absolute Educator, we can glimpse in some contexts a more specific connotation that refers to **"what is your Lord."** That is, the sum of what you have acquired and have in terms of knowledge, knowledge, experience, experiences, and values, which constitutes your internal guidance system and your perception of the world. "Your Lord" in this sense is the sum of your self-and community upbringing, and your formed consciousness.

Let's look at verses such as:

- "Follow what has been revealed to you from your Lord" (Al-An'am: 106): In addition to following the external revelation, it may mean following the guidance and inner insight that has been formed for you based on your understanding and experience ("What has been revealed to you from your Lord").
- "They said, 'Call upon your Lord for us... (Al-Baqarah: 68): It may imply the meaning of "Use your mind, consult your accumulated knowledge and experience (your Lord)."
- "And worship your Lord until certainty comes to you" (Al-Hijr: 99): This great verse may have a deeper meaning than mere ritual worship until death. "Worship" may come from the root "slave" in the sense of being aware of what appeared (being aware and reacting to what you know). "Certainty" is not necessarily death, but rather a state of trust and cognitive serenity (La certitude). The meaning is: **Be aware and apply the truths that you know and have reached ("your Lord"), and continue**

this process of awareness and application until you reach a state of certainty and cognitive tranquility.

Intelligence and Instinct: The Fuel of the Journey

In order for this inner compass (the Lord) to work effectively, and to decipher the map (the seven repetitions), we need fuel: it is "intelligence." Intelligence is the ability to understand, analyze, discern and deduce, and it is the basis of the "intelligence" mentioned in the Almighty's saying, "except what you are intelligent" (Al-Ma'idah 3), which makes things useful, lawful, and usable. The opposite of intelligence is "lying" (covering, obfuscation, falsification), which deprives its owner of the opening of the gates of heaven, as we have seen.

This intelligence is not a strange thing, but it is part of the "nature of God" (the nature of God upon which people have broken their fast) (Rom 30:30), the capacity inherent in every human being to learn, develop and gain experience. Man, as it has been said, is "the sum of his experiences" (la somme de nos expériences). These experiences, guided by common sense and intelligent reason, are what refine his inner "Lord" and make him a more accurate compass towards certainty.

Surah Al-Nas: A warning against the confusion of the compass

Surah Al-Nas provides an eloquent warning of the forces that may confuse this inner compass. "The Lord of the people, the King of the people, the God of the people" may refer not only to God, but also to the thoughts, customs, and traditions of the people (the Lord of the people), which possessed and dominated them (the King of the people), until they worshipped them without God or with Him (the God of the people). The source of this confusion is the "obsessive obsession" (misleading thoughts that infiltrate and take root). Which comes from hidden forces (Paradise) and from some people themselves (and people). The solution offered by the Surah is "Say I Seek Help" – be aware, fortified, distinguished (I seek refuge from Awdh in the sense of understanding and discernment as well) by this intellectual dominance, and return to your natural nature and true God.

Conclusion:

Our journey towards the "heaven" of understanding and transcendence is both internal and external. Its map is the "Seven Repetitions" manifested in the "Great Qur'an", and its compass is the inner "Lord" who is polished with knowledge, experience and intelligence, and its fuel is common sense and the relentless pursuit of certainty. By understanding and activating these elements, man can achieve his goal of succession and reconstruction, and rise in the levels of consciousness, opening the doors of the heavens of understanding and mercy, in order to live a good life in this world and gain satisfaction in the hereafter.

62 "BEATING IN THE EARTH": THE JOURNEY OF THE MIND AND SOUL TO THE DEPTHS

Introduction:

"Hitting the ground" is often understood in its direct context: travel and movement in

search of sustenance or knowledge. But behind this apparent meaning lies a deeper dimension, an urgent call to embark on an intellectual and spiritual journey of self-discovery and truth. It is not just a foothold, but a flight of the mind and the rooting of the soul in the soil of knowledge and contemplation.

The Earth and the Heavens: The Dimensions of Existence:

The mention of "earth" in the Qur'an has meanings that go beyond just the physical planet on which we live ("He has made the earth for you as a cradle"). It is also a symbol of "earth": contemplation, contemplation, and intellectual and spiritual foundation. It is the field of understanding in which we dive in search of meaning. In contrast, the "sky" – derived from "transcendence" – represents beyond the atmosphere; it symbolizes spiritual and intellectual transcendence, of the ideals to which we aspire ("to whom ascends the good word"). The true journey is A balance between diving deep into the "earth" (contemplation) and striving towards the "heaven" (transcendence).

Challenging the comfort zone:

"Hitting the ground" in this deep sense is an explicit invitation to break out of the shell of familiar ideas and prevailing beliefs. It requires courage to challenge axioms, confront opposing currents of thought, and relentlessly search for new ways of thinking and learning. It is a rejection of intellectual rigidity, and a constant quest to expand the circle of consciousness, just like one who strikes in a virgin land in search of its hidden treasures.

The Fruit of the Journey: Awareness and Comprehensive Livelihood:

The goal of this journey is not merely to reach an absolute and ultimate "truth", but rather an ongoing process of developing individual and collective consciousness. One of the fruits of this deep quest is a broader understanding of the concept of "sustenance." Livelihood is not just money, food, and shelter, but a comprehensive giving that includes tranquility, wisdom, guidance, useful knowledge, health, and opportunities that enrich the whole of existence ("There is no animal on earth except on God its sustenance"). The most precious livelihood.

Conclusion:

Let us make "striking the earth" a way of life, in which we do not only travel materially, but embark on continuous journeys within our minds and souls, challenging, questioning, reflecting, and tirelessly searching for a deeper understanding of ourselves, our Creator, and life. It is the journey that sows true seeds in the land of existence to yield awareness and wisdom.

63 "CORRUPTION IN THE LAND": WHEN THE ROPE OF CONTEMPLATION BREAKS

Introduction:

When we hear about "corruption in the earth" in the context of the Qur'anic verses ("And do not corrupt the earth after it has been reformed"), material and moral corruption often comes to mind: injustice, bloodshed, destruction of the environment.

However, there is a deeper level of this corruption, which is closely related to our understanding of the word "earth" itself, and to our connection to divine revelation.

"Earth": The Field of Understanding and Meaning:
As we have noted, the word "earth" has a dimension that goes beyond matter, to refer to the realm of "earthing", contemplation, and understanding. In this sense, "corruption in the earth" can also mean the corruption of this intellectual and spiritual field. How does this happen? It happens when the "covenant of God" is broken in its deepest sense.

Breaking the Covenant: Severing the Connection with the Inner Meanings:
"Those who break the covenant of God" is interpreted in one of its deepest dimensions as not only those who violate the apparent covenants, but also "those who sever the connection between the true and esoteric meanings of the Qur'an and the people." They obscure the lights of deep understanding, are content with crusts, or offer superficial or erroneous interpretations, preventing people from diving into the sea of Qur'anic wisdom.

Consequences of the Interruption: Doubts and Loss:
When contemplation is neglected, and the connection with the deeper meanings is severed, suspicions and misunderstandings of the Qur'an and of life spread. Thoughts become sterile, "there is no humiliation that stirs up the earth and does not water the tillage" – it does not move the minds towards a deeper understanding, and does not irrigate the souls with certainty and useful knowledge. This disconnection from the springs of correct understanding is what leads to "corruption in the earth" (i.e., the land of contemplation and understanding), and makes its owners "losers" in this world (by the loss of insight and wisdom) and in the Hereafter (by depriving them of the fruits of correct understanding and acting upon it).

Reforming the "Earth": Returning to Contemplation:
Restoring this "corruption" begins with reviving the culture of contemplation and deep contemplation of the verses of God, both visible (in the universe) and recited (in the Qur'an). It requires transcending rigid literal understanding, seeking to connect the verses to our reality, and drawing inspiration from the spiritual and intellectual guidance they contain. Building a strong connection to the correct and profound meanings of the Qur'an is the way to repair and restore the "land" of understanding to it.

Conclusion:
Our responsibility is not limited to preserving the material "land", but extends to keeping the "land" of understanding and contemplation pure and fertile. Let us be careful not to break God's covenant by severing our connection with the deep meanings of His words, and let us strive to contemplate and contemplate so that we may be among those who reform the "earth" and do not corrupt it, so that we may gain a deeper understanding and abundant sustenance in this world and the hereafter.

Excellent, I will incorporate this important point about certainty and worship into the framework of the comprehensive Qur'anic concept of "hunting":

1. Degrees of Certainty:

- The Science of Certainty:
    - **Meaning:** It is the confirmed theoretical knowledge that a person obtains through mental and narrated evidences and proofs (such as the Qur'an and Sunnah).
    - **Example:** Knowing that God exists through contemplating the universe and its signs.
    - **In the context of "hunting":** it is "hunting" the correct knowledge from reliable sources.
- The Eye of Certainty:
    - **Meaning:** It is the knowledge that is obtained through direct observation and vision, so that the doubt is completely removed.
    - **Example:** Seeing the Kaaba after man knew of its existence with certainty.
    - **In the context of "hunting":** it is the "hunting" of direct spiritual experience that strengthens faith.
- The Truth of Certainty:
    - **Meaning:** It is the highest level of certainty, which is the knowledge that is obtained through full experience and deep self-experience, so that it becomes part of the human being.
    - **Example:** The worshipper feels the pleasure of being close to God in worship.
    - **In the context of "hunting",** it is "hunting" the true fruit of faith and worship, which is reaching a state of firm and unshakable certainty.

2. Comprehensive worship:

- **Traditional Concept:** Worship is the performance of obligatory religious rituals (such as prayer, fasting, zakat, and Hajj).
- **Comprehensive Concept:** Worship is any action that a person performs with the intention of getting closer to God and seeking His pleasure, whether this act is as follows:
    - **Religious rituals:** such as prayer and fasting.
    - **Worldly work:** such as work, studying, seeking sustenance, raising children, and being charitable to people.
    - **Ethical behavior:** such as honesty, honesty, justice, and charity.
    - **Thinking and contemplating:** such as contemplating God's creation and contemplating His signs.
- **Goal:** Spiritual and intellectual elevation, and the achievement of human transcendence.

3. Linking to the concept of "hunting":

- **"Hunting" certainty:** The pursuit of the three levels of certainty (knowledge of certainty, the eye of certainty, and the truth of certainty) is like a gradual "hunt" of knowledge and faith.

- **True "**hunting" is the worship of God through the following:
  - **Sincerity:** Every action should be sincere to the face of Allah.
  - **Mastery:** To perform every work to the fullest.
  - **Good intention:** His intention in every action should be to draw closer to God and serve His creation.

Comprehensive Conclusion :

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to God's knowledge, sustenance, spiritual transcendence, trust, legal rulings, creative abilities, avoiding negative qualities, seeking degrees of certainty, and making all life worship of God. It connects the material world with the spiritual world, and reminds us that everything in the universe is God's plan and harness, that piety is the key to true sustenance and spiritual transcendence, and that we must seek, work, and rely on God in all our affairs, and wisely choose the "rider" who It will help us in our life's journey (armed with imagination and creativity like horses, avoiding hindering thoughts like mules), to seek to "hunt" useful knowledge, good qualities and firm certainty, to avoid "hunting" ignorance and reprehensible qualities, and to make our whole lives "hunting" for true goodness and worship.

65 INTELLIGENCE AND INSTINCT: BASIS AND FUEL

- Fitrah : Pure Origin and Original Destination
  - **Definition:** It is the original mountain or nature on which God created man, and in essence it is a pure readiness to accept the truth and to move towards monotheism. It is the pure starting point.
  - **The** Prophet (**peace and blessings of Allaah be upon him) said: "**The messenger of Allaah (peace and blessings of Allaah be upon him) said: "The messenger of Allaah (peace and blessings of Allaah be upon him) said:
  - **Role:** Fitrah represents **the latent potential** for goodness, monotheism, and learning. It is the fertile ground that is ready to receive the seeds of knowledge and faith.
- Intelligence (Dhakā'): The Effective Instrument and the Torch of Light
  - **Definition:** It is the mental ability to understand, analyze, deduce, discern, and connect things. It is not just accumulated knowledge, but it is **the active faculty** that processes information and draws conclusions.
  - **Evidence:** Intelligence is closely related to "wisdom", which is putting a thing in its proper place and understanding things for what they are, and Allah gives it to whomever He wills: "Wisdom comes to whomever He wills, and whoever brings wisdom, He brings much good" (Al-Baqarah: 269). Also, the process of "reminding" mentioned in "Except what you have been intelligent" (Al-Ma'idah 3), which makes a thing useful and permissible, requires discernment and understanding (intelligence) to remove the harmful and keep the beneficial.

- **Role:** Intelligence is **the tool and engine** that activates the potential of innateness. It is the light that dispels the darkness of ignorance and illusion, and the ability that enables man to analyze experiences, understand the verses (cosmic and Qur'anic), and make conscious decisions. It is the fuel that drives the journey of learning and elevation.

Integration between instinct and intelligence:

Common sense without effective intelligence may remain latent or easily deviated. Intelligence without the basis of pure instinct may be used for evil or deception. **The complementarity between them** is what enables man to achieve his goal:

- Intellect directs intelligence towards goodness and truth.
- Intelligence develops and protects the instinct and allows it to flourish and manifest itself in a deeper understanding and better action.

Both, pure instinct and active intelligence, are a divine gift and essential fuel in man's journey towards the "heaven" of understanding, certainty, and transcendence.

66 NAMES, LANGUAGE, AND LEARNING BASIS

- Adam's Teaching of Names: Uncovering Secrets and Establishing Cognition
  - **Concept: God's** teaching Adam (all names) was not merely the indoctrination of linguistic vocabulary, but the revelation **of the truths, natures, functions, and secrets of things** in the system of creation. It represents the establishment of the human capacity to perceive, perceive, classify, and understand the relationships between the components of existence. The ability to "name" a thing means to understand its essence and "character."
  - **Al-Da'il:** "Allaah says (interpretation of the meaning): "Allaah has said , 'Allaah has come to an end.'
  - **Role:** This is the **first foundation of man's ability to learn and know**, and to establish the principle that deep understanding is related to the ability to determine the essence of things through their real "names" (which represent their attributes).
- The Clear Arabic Tongue: A Receptacle of Clarity and Miracles
  - **Concept:** The description of the Holy Qur'an as "in a clear Arabic language" (Al-Shu'ara'a: 195) does not only mean that it is an eloquent Arabic language, but it also indicates that it is a language characterized **by complete clarity, the superior ability to accurately express deep meanings, and to reveal facts through it**. The word "Mubeen" carries the meaning of clarification, disclosure and removal of ambiguity.
  - **Evidence: The** repetition of this description in the Qur'an emphasizes this characteristic, such as the words of the Almighty: "And this is a clear Arabic tongue" (An-Nahl: 103).
  - **Role and its relationship to names:** This "revealed" nature of the language of the Qur'an makes it **the ideal receptacle for transmitting those "names" (meaning secrets, truths, and attributes) that Adam taught**. Unlike human languages, which may have a great deal of arbitrariness (people agreeing on a

name that does not necessarily reflect the essence of the name), the Qur'anic Arabic language is seen here as a language with a precise structure and words loaded with deep connotations capable of clearly and miraculously expressing the realities of existence and guidance. It is the tool that enables humanity to reconnect with and expand that first essential knowledge.

Integrative Conclusion:

If Adam's teaching of names established **man's latent ability** to understand the mysteries of creation, the revelation of the Qur'an in a "clear Arabic tongue" **provided the best and clear means** to activate this ability and provide humanity with the guidance and knowledge necessary to achieve its purpose on earth. A deep understanding of the Qur'an therefore requires not only an understanding of the vocabulary, but also an effort to understand the "names" (facts and attributes) revealed by this clear language.

67 THE SULTAN AND THE OPENING OF THE GATES OF HEAVEN: THE POWER OF KNOWLEDGE AND THE HUMILITY OF THE SOUL

- Al-Sultan Al-Alami: Empowerment by Understanding the Causes
  - **Concept: The** "authority" with which it is executed from the diameters of the heavens and the earth (as in Surah Ar-Rahman) is not just a brute force, but in essence it is **a power based on knowledge, knowledge, and understanding of the laws and causes** that God has deposited in the universe. It is the empowerment that results from taking and harnessing the causes.
  - **Evidence:** The story of Dhu'l-Qarnayn is an example of this scientific and practical authority, as the Almighty says: "We have established him in the earth and given him of everything a reason, so he followed a reason" (Al-Kahf: 84-85). His empowerment was not arbitrary, but was coupled with his giving of "causes" (means, methods, knowledge, ability) and following them. This is the essence of effective authority.
  - **Role:** The Scientific Authority is **the practical tool** for elevation, empowerment and positive influence on the "earth" and access to the "heavens" of knowledge and discovery.
- Humility (Huns): The Condition of Acceptance and the Key to Doors
  - **Concept:** Possessing "authority" (power and knowledge) alone is not enough to ensure the "opening of the gates of heaven" in its deep spiritual and epistemological sense. It must be accompanied **by humility, submission to the truth, and non-arrogance**.It is humility that makes knowledge useful and ability directed to good, and it is what opens the heart to receive more understanding and guidance.
  - **Evidence:** Allah describes His close servants by saying: "And the servants of the Most Merciful who walk on the earth are here, and when the ignorant address them, they say, 'Peace'" (Al-Furqan: 63). The "Huns" here are serenity, reverence, and humility, and it is an essential characteristic for those who want to get closer to God and rise in the levels of understanding. As we

have seen before, arrogance is the greatest obstacle (the gates of heaven are not opened for them) (al-A'raf: 40).

- **Role:** Humility is the **moral and spiritual framework** that ensures the proper use of scientific authority. It is the key that prevents power from turning into tyranny, and knowledge from turning into vanity, and it is the key that prepares the soul to receive the floods and open the true "gates of heaven."

Inevitable Integration:

Scientific authority without humility may lead to arrogance, corruption, and abandonment of the truth, so that it closes doors instead of opening them. Humility without seeking knowledge and taking reasons (authority) can lead to helplessness and weakness. **The combination of these** – the power of science and knowledge, and the spirit of humility and lack of God – is what enables man and societies to achieve true elevation and access to wider horizons of understanding and goodness, which truly opens the "gates of heaven" for them.

68 ADDITIONAL CONCEPTS AND INTERPRETATIONS OF SOME QUR'ANIC WORDS (FROM A PRACTICAL AND ETHICAL PERSPECTIVE):

1. Zakat (Az-Zakāh):
    - **Interpretation:**It is not just the extraction of a part of money, but a process **of self-improvement and purification** by using all possibilities (money, science, work) to rise above negative desires (such as greed, greed, exploitation) and achieve self-and societal development.
2. Ci·c//h.c.h. (half-rash):
    - **Interpretation:** It goes beyond the meaning of animal slaughter, to refer to **extreme exhaustion, humiliation, and oppression** that may amount to slavery, forced labor, and deprivation of dignity.
3. Fights (Yuqātil):
    - **Interpretation:** It is not necessarily armed fighting, but **struggle, struggle, defense, and serious pursuit** to achieve a legitimate goal or defend a right.
4. Cutting (Al-Qat'):
    - **Interpretation:** It goes beyond the material cut, to include isolation, **separation, estrangement, and interruption** (social, intellectual, wombal, or material).
5. Beating (Ad-Darb):
    - **Interpretation:** It has multiple meanings that go beyond physical beating, including: **separation, distinction, and clarification** (such as proverbs), or **initiating movement and seeking** (such as striking on the ground).
6. Stoning (Ar-Rajm):
    - **Interpretation:** Beyond stoning, it may mean **expulsion, expulsion, exile, and slander with false accusations** (social or moral negation).
7. Al-Harb:
    - **Interpretation:** Not only armed combat, but may include any form of **siege, tightening of the noose, and extreme pressure** (economic, psychological, intellectual).

8. Al-Qisās:
   - **Interpretation:** It is not just revenge, but it is the **careful tracking, systematic research, and fair scrutiny to** reach the truth, apply justice, and restore rights.
9. Qadā (Qadā):
   - Interpretation: The completion of the order, judgment, or action and its decisive and final conclusion.
10. Praise (At-Tasbīh):
   - Interpretation: It goes beyond verbal dhikr to mean action that is harmonious and compatible with God's laws and laws in creation, legislation, and application, and walking in their orbit without cacophony.
11. Prostration (As-Sujūd):
   - **Interpretation:** Deeper than just putting one's forehead on the ground, it represents **conscious listening, heartfelt certainty, complete submission and submission** to God's law, laws, and order.
12. Ruku' (Ar-Rukū'):
   - **Interpretation:** It is not only the bending of the body, but it is **practical submission, obedience, humility, and obedience** to God's commands and laws.
13. Al-Qiyām:
   - Interpretation: More than just standing, it is actually getting up, taking responsibility, and starting to apply the divine method in life.
14. Ash-Shukr:
   - **Interpretation: It** is not limited to verbal praise, but it **translates the feeling of gratitude and grace into positive pursuit, constructive action, and benefit to others** (doing good deeds and using blessings in a way that pleases God).

These interpretations provide a dynamic, ethical, and practical vision of the Qur'anic vocabulary, linking faith to movement, thought to action, and expanding the circle of understanding to include various aspects of life.

69 LYING AND INTELLIGENCE: THE VEIL OF INSIGHT AND THE CLOSING OF THE GATES OF HEAVEN

- Lying in the Qur'an: Destroying Spiritual Insight and Closing the Gates of Heaven
  - **Broad Concept:** Lying, especially in its most dangerous form, which is **the denial of God's verses** (whether they are the signs of revelation, His signs in the universe, or its clear arguments), not only corrupts inner perception (insight), but goes beyond it to form **a solid barrier that prevents spiritual and cognitive elevation** and closes the doors to deep understanding and divine acceptance.
  - Evidence:
    - Al-Nahi al-Aam an-Taziyef al-Haq: (Al-Baqarah: 42).
    - Al-'Aqaba al-Mubashara al-Ta'l-Ta'a'l-'Aa'a'l-'Aa', 'A'l-'A'a'l-'A'l-'A'a'a', 'Al-'A'l-'A'a'l-'A'l-'A'a', 'Al-'A'l-'Aa'a', 'Al-'A'l-'Aa'a', 'Al-'A'l-'Aa'a', 'Al-'A'l-

'A'l-'A'a', 'Al-'A'l-'A'l-'A'a', 'Al-'A'l-'Aa'a'l-'A'a', 'Al-'A'l-'A'a'l-'A'l-'A'a'a', 'Al-'A'a'l-'A'a', 'Al-'A'l-'Aa'a', 'Al -'A'l-'A'a'l-'A'l-'A'a'l-'A'l-'A'a

- The denial of the Ayatollahs (the highest degree of lying because it is a rejection of the revealed truth) coupled with arrogance (refusal to submit to the truth as a matter of pride) is **the direct obstacle to the opening of the gates of heaven**. This is perfectly in line with our understanding of "heaven" as a symbol of cognitive and spiritual transcendence and acceptance of actions.
- Reaching "Paradise" (whether understood as an abode of otherworldly bliss or as a state of contentment, higher consciousness and correct understanding in this world) becomes **impossible** for these arrogant liars, the impossibility of entering a huge camel into the delicate hole of the needle.
- This act (lying and arrogance) is classified as **a "crime"** that deserves this decisive punishment.

  - **Role:** Lying, especially the denial and arrogance of divine truths, is not just a moral error, but a **destructive act that severs the connection with the sources of guidance and understanding**, and tightly closes the doors of spiritual and cognitive elevation ("the gates of heaven").

- Emotional (and Mental) Intelligence: A Tool for Detecting Lies and Protecting Doors
  - **Concept:** In contrast to the destructive effect of lying, the role of intelligence (with its mental and emotional dimensions) comes as a vital tool. It is the ability to discern and understand that "wisdom" (wisdom comes to whomever He wills), which enables man to:
    - **Distinguishing the truth from falsehood:** Exposing the falsification and deception, whether from others or from the soul and its whispers.
    - Distinguishing real from fake feelings: Understanding motives and intentions.
    - **Perception of the Signs of Allah:** The ability to see the evidence and proofs in the Revelation and the universe.
  - **Role:** Conscious intelligence, coupled with humility (the opposite of arrogance), is what helps to **detect and resist lies**, thus **preserving insight from blindness and keeping the gates of heaven open** to the pursuit of understanding and elevation. It is the protective shield and the auxiliary key to access the levels of awareness and knowledge.

The bottom line:

Lying, especially the denial of the Ayatollahs coupled with arrogance, is the veil of insight and the tight seal of the gates of heaven, preventing elevation and reaching the paradise of understanding and satisfaction. Conscious intelligence coupled with honesty and humility is the tool that detects falsehood, protects insight, and keeps the doors of transcendence open.

- Instinct and the Environment: Original Purity and Formation Effect
  - **Concept:** Instinct is the original, pure state in which man is born, and it is a natural readiness to accept the truth and monotheism. However, this instinct is not an inevitable destiny, but rather a latent seed that is greatly influenced by the environment and the surrounding upbringing.
  - **Evidence:** The hadith of the Prophet (peace and blessings of Allaah be upon him) presents this principle very clearly: **"Every child is born on the basis of fitrah, and his parents are Jewish, Christian, or homogenized"** (narrated by al-Bukhari). The hadith affirms that the starting point is common sense, but the immediate environment (represented by the parents as an example) plays a decisive role in guiding this instinct and shaping the individual's subsequent beliefs and behaviors.
  - **Role:** Instinct represents **innate potential**, while environment and experiences represent **the influencing factors** that may refine and develop this instinct or obliterate and distort it.
- Epigenetics: A Scientific Echo of the Interaction of Genes and the Environment
  - **Concept:** Epigenetics provides a scientific insight that is remarkably consistent with the idea that potential is influenced by the environment. This science shows how environmental factors (such as nutrition, stress, exposure to certain substances, and even social and emotional experiences) can affect **gene expression** without changing the DNA sequence itself. In other words, **certain genes can be activated (on) or inactivated (turned off) in** response to environmental conditions and life experiences.
  - **Scientific resonance of innateness:** This can be seen as an **echo or biological model** parallel to the concept of innate and its influence on the environment. Just as the genetic code (DNA) represents the basic genetic potential, and innate represents the basic spiritual and moral potential, epigenetics shows how the "environment" can modify the "expression" of those potentials without changing the origin itself.
  - **Role:** Epigenetics offers a potential biological mechanism that helps to understand how experiences and environment can leave deep imprints on an individual, influencing their behavior, health, and even tendencies, supporting the idea that humans are not just the product of their genes (or their primordial instinct in isolation), but rather the product of a complex and ongoing interaction between their potential and their environment and experiences.

Integrative Conclusion:

The combination of the religious concept of innate and the insights of modern epigenetics offers a richer understanding of human nature. Instinct is the pure starting point and potential for goodness and truth, but this potential is not entirely rigid or fixed, but rather dynamically interacts with the environment and life experiences that may develop, refine, or distort and obliterate it, just as the environment influences how our genes express themselves. This emphasizes the importance of a good environment and

positive experiences in human development, and opens the door to hope for Change and return to pure innate origin through changing environment and behaviors.

71 WHISPERING AND KHANAS

Well done, these are important points that clarify the concepts of waswasah and khanas in Islam. They can be detailed and the relationship between them can be explained as follows:

The concept of waswasah and its sources:

Waswasa is the repeated invisible projection of bad thoughts, doubts, or thoughts in one's soul. It has two main sources:

1. Psychic obsession (psychological obsession):
   - These are the thoughts, desires, and internal tendencies that emanate from the evil soul of the human being.
   - It is the talk of the inner soul that may incline it to evil, doubt, or anxiety.
   - Allaah says (interpretation of the meaning): "Allaah says (interpretation of the meaning): "Allaah has mercy on him."
2. The whisper of the devil (al-Khannas):
   - These are the revelations, evil thoughts, and doubts that Satan throws into man's chest in order to mislead him and repel him from goodness and from the remembrance of God.
   - Satan specializes in this kind of hidden seduction.

Al-Khanas and its relationship with waswasah:

- **Al-Khannas:** It is a description of the devil who does whispering. It is called "Khannas" because it is called "Khans" because it is "Khans" (i.e., it delays, hides, disappears, and contracts) when a slave remembers his Lord.
- **His Function:** His main task is to whisper in the breasts of people ("He who whispers in the breasts of men"). He casts doubts, adorns disobedience, discourages obedience, and distracts from the remembrance of Allah.
- **The reason for al-Tasmiyyah is that** it is the cause of al-Tasmiyyah, that is, it is the cause of the sun, and the revelation of the sun, and the revelation of the sun, and

Conclusion:

- **Waswasa** is the act (throwing bad thoughts).
- It has two sources: **the self** (internal) and the devil (external).
- **Al-Khanas** is a description of the devil who performs external whispers, so called because he disappears and retreats at the remembrance of God.

The relationship is that the "Khannas" is one of the agents of "waswasah". Seeking help and remembering Allah are the weapons to ward off his whispering.

72 THE CONCEPT OF "HITTING THE GROUND"

It goes beyond the apparent meaning of travel or geographical mobility.

- **Not traveling:** Hitting the earth is not just traveling or moving from one place to another. The verse does not use the word traveller, but striking the earth, and this has its significance.
- **Reflection and deep thinking:** It is the process of contemplation, deep thinking, and trying to understand things in a different way from the mainstream. It is the deepening of the search and exploration of knowledge.
- **Challenging Prevailing Ideas:** It is challenging the prevailing ideas and traditional legacies. It is a departure from the familiar pattern of thinking.
- **Searching for the truth:** It is the search for the truth and reaching a deeper understanding of things.
- **Learning in a counter-way:** It is raising in the land in a different way than usual. Not just repeating what others have said, but thinking critically and verifying things.
- **Confronting obstacles:** It is the readiness to face obstacles and opposition from the "infidels" (those who reject change).
- **Rethinking:** It is rethinking things anew to reach a new, sophisticated and sophisticated thought.
- **Influencing Consciousness:** It is the attempt to influence and develop collective consciousness.
- **Counter-education:** It is the opposite education, that is, learning things in a different way from the way our parents and grandparents learned.
- **The opposite of acquiescence to the fait accompli:** not accepting reality as it is, but trying to change and develop it.
- **Changing the status quo:** Changing the state we live in, including outdated beliefs and thoughts.
- **Education in the contrary consciousness:** Education in the contrary consciousness is not to submit to the education of the society, but rather to the education of the contrary.

In other words, striking the ground is a process of deep reflection and a serious search for the truth, while challenging prevailing ideas and confronting opposition, with the aim of reaching a deeper understanding of things and developing individual and collective awareness. It is to step out of the comfort zone of thought and look for new ways of thinking and learning.

73 THE CONCEPT OF MARRIAGE AND THE DIFFERENCE BETWEEN THEM

First: The Concept of Marriage

- Linguistic Meaning:
  - The etymology of the word (n.k.h.): refers to limitation, choosing from possibilities, and then realizing that choice and bringing it out into reality (by adding the letter "h" which signifies movement and life).
  - Marriage is: activating and achieving the choice by tithes and cohabitation.
- Marriage is not:
  - Just the administrative contract of marriage.
  - Just intercourse (physical action).
- Conditions of Marriage:

- Entry (literally penetration).
  - Permission of the parents.
  - Dowry.
- Difference Between "Touch" and "Touch":
  - **Touch:** Physical contact, sexual intercourse that requires washing.
  - **Touch:** Deeper and more significant, the beginning of a process, an effect with a consequence (often associated with the initiation of a possible pregnancy).
- Verses that refer to the concept of marriage (in general):
  - **Surah al-Nissa, verse 22:** "Wa'l-ta'an-kihuwa maa naakah aab-o-aa'u'a'i'a'. (Tashir ila aan al-nikaah yashmal al-dakhul).
  - **Surah Al-Nissa - Verse 25:** Faan-e-kihuhon ba'aa'l-'aa'a'aa'a'a (Tashir al-Sharwat al-Nikaah: Izan al-Ahl al-Maher).
  - **Surah Al-Ahzaab, verse 49:** "Ya'aa'a'a'aa'a'a'a'aa'aa' (Tashir al-'il al-'al-mu'ta'ah).
  - **Surah Al-Noor, verse 3:** "Al-Za'ani la'a'aa', 'A'l-'a', 'Al-Zaan'a'i', 'Al-Zaan'a'i', 'Al-Zaan'a', 'Al-Zaan'a', 'Al-Z

Second: The Concept of Marriage

- **Marriage is a special type of marriage:** it is a relationship that aims to:
  - Building a family.
  - Having children and raising them.
  - Achieving dwelling, affection and compassion between the spouses.
- **Marriage requires "touching"** (i.e., the beginning of the reproductive process).
- Marriage is not just cohabitation
- Marriage is more comprehensive than marriage
- Verses that refer to the concept of marriage:
  - **Surah Al-Baqarah - Verse 230:** "If she divorces her, it shall not be lawful for him after that until she marries another husband." (The video focuses on the word "husband" and says it signifies that it is meant to be a marriage that aims to build a family, not just any marriage.).
  - **Surah Al-Rum - Verse 21:** "Wa'min al-'ayat-e-a'aa'l-a', 'a'l-'a', 'a'l-'a'a', 'a'l-a'a', 'a'l-'a'a', 'a'l-'a'a', 'a', 'a'l-a', 'a'l-'a' (Tashir ila al-zawaj ho area sakan wa ma'mudda wa rahmat).

Third: The Difference Between Marriage and Marriage

shagging	marrying
More general and comprehensive, it encompasses all forms of legitimate association between men and women (including the king of the right).	A special type of marriage, aimed at building a family and having children.
It may not necessarily aim to build a family (like the king of the right).	It aims to build a family and achieve dwelling, affection, and compassion.

It may be temporary (depending on the type).	The origin is permanence and continuity.
Entering into marriage is a condition, but "touching" (the beginning of the reproductive process) may not be a condition (such as marriage followed by divorce before touching).	"Touch" (the beginning of the reproductive process) is a condition in it.
	Marriage is a relationship (a couple) and not an individual.
	Marriage requires consensus.

Conclusion:

Marriage is the general term for all types of legitimate association between a man and a woman, while marriage is a special type of marriage that aims to build a family and establish a stable and lasting relationship based on affection, compassion and housing. The video calls for an accurate understanding of these Qur'anic terms and not to confuse them.

74 BETWEEN MARRIAGE AND MARRIAGE: DECODING QURANIC TERMS TO ESTABLISH A VALID RELATIONSHIP

Introduction: Why Precision in the Term?

In the midst of societal and jurisprudential debates about family and relationships, the terms "marriage" and "marriage" are often used interchangeably, as if they were two sides of the same coin. But does this simplification reflect the accuracy of the Qur'anic statement? The Holy Qur'an, in its miraculous statement, chooses its words with extreme precision, and each term carries special connotations that together form an integrated system. Understanding the nuances between "marriage" and "marriage" is not a linguistic luxury, but rather a systematic necessity to understand the purposes of legislation, correct many misconceptions, and base relationships on A sound Qur'anic foundation.

First: "Marriage" - The General Framework of the Legitimate Relationship

1. The Linguistic and Qur'anic Concept:

The word "Nikah" in its linguistic origin is not limited to the narrow meaning of the physical act, but refers to an integrated process that begins with **"choosing"** among several possibilities, then **"restricting"** this choice, and finally **"realizing and activating it"** in reality through tithing and cohabitation. It is the general framework that brings a man

and a woman together in a legitimate relationship that has its own conditions and controls.

2. Basic Conditions of Marriage:

The Qur'an clearly defines the pillars of marriage that make it valid and legitimate, the most prominent of which are:

- **Marriage:** Marriage is not just an administrative contract on paper, but it is only completed by actual intercourse (intercourse). This is what the verse indicates: **"And do not marry what your fathers married of women except what has been done before"** (an-Nisa: 22), where the prohibition here does not occur merely by the contract, but by the marriage that is completed by marriage.
- **Permission of the parents:** Marriage is not an isolated individual relationship, but rather a social bond that requires the consent of the girl's parents, which preserves her dignity and provides her with protection. The Almighty said: **"...So they married them with the permission of their parents...(**An-Nisa: 25)
- **Dowry (reward):** It is a woman's financial right, and a sign of the man's seriousness and desire for a relationship. The Almighty said: **"...And give them their reward by virtue of virtue...(**An-Nisa: 25)

3. Marriage is broader than marriage:

Marriage is the broadest term that covers all forms of legitimate engagement, including what was known as the "king of the right", whose primary purpose may not be to form a family in the sense that is known today. For this reason, the Qur'an places strict moral restrictions on those who enter into a marriage relationship, as the Almighty says: **"The adulterer shall not marry except an adulterer or a polytheist, and the adulteress shall not marry except an adulterer or a polytheist...(** An-Noor: 3), which confirms that marriage, even in its general framework, must be based on purity and chastity.

Second: "Marriage" – the highest level of human relations

If marriage is the general framework, then "marriage" is a **special and noble type** of marriage. It is not just a physical relationship or a legal contract, but an integrated life project aimed at achieving higher purposes.

1. The purpose of marriage: dwelling, affection, and mercy:

Al-Qur'an al-Ya'rasam al-Sura'ah al-Bid'ah al-Gha'ah min al-Zuwaj fi al-Zuwaj fi al-Qur'an al-'Ayat-e-Ayat-e-A'a', 'A'l-Qa'a'l-'a', 'A'l-'A'l-'A'a', 'A'l-Qa'a'l'a', 'A'l-Qa'a'l-Wa'l-'A'a'l-'A'a', 'A'l-'A'a'a', 'A'l-'A'a', 'A'l-Qa'a'l'a', 'Al-Qur'an al-'A'a'a', 'Al-Qur'an al-'A'a', 'Al-Qa'ala al-'Aa', 'Al-Qa'ala al-'Aa', 'Al-Qur'an, 'Al-Qur'an al-Sa'a'a', 'Al-Qa'a'l-'A'a', 'Al-Qur'an al-'Aa'

- **Housing:** Not just physical housing, but psychological and emotional housing, where each party finds its refuge and peace of mind in the other.
- **Affection:** It is active love that translates into actions, attention, and understanding.

- **Mercy:** It is empathy, forgiveness, and forgiveness that protects the relationship from life's storms.

2. Marriage and Family Project:

Marriage, in this sense, is the institution that aims to **build a family, have children, and raise them** in a healthy environment. It is not a transient relationship, but it has a permanence and stability at its origin. Therefore, marriage is associated with the concept **of "touching,"** which refers to the beginning of a potential reproductive process, and not just "touching" (intercourse). The Verse ﴾**...If you marry believing women and then divorce them before you have touched them, then you have no obligation over them.(**Al-Ahzab: 49) clarifies that it is the "touch" that entails the iddah (which is related to the innocence of the womb), which strongly links it to the project of procreation, which is at the heart of the goals of marriage.

3. Marriage is based on "marriage" and not individuality:

The word "husband" carries with it the meaning of complementarity and union, not individuality. Marriage is a relationship between two equal parties, each with its own role, rights and duties, and together they form an integrated unit. This requires **full agreement** between the two parties as the basis for building this partnership.

Third: Table of Fundamental Differences

To fully illustrate the picture, the differences can be summarized in the following table:

Comparison	Marriage (General Framework)	Marriage (Special Maqam)
Main Objective	Satisfying the human need within the framework of a project (including tithes and cohabitation).	Building a family and achieving housing, affection and compassion.
Inclusivity	More general and comprehensive, it covers all forms of legitimate linkage.	A special and refined type of marriage, aimed at permanence.
Continuity	It may be temporary or permanent, depending on its type and historical context.	The origin is permanence and stability.
The Crucial Condition	Sexual intercourse is a condition for its completion.	"Touching" (initiating the potential reproductive process) is at the heart of his goals.
Nature	A relationship between two parties may not necessarily be a	A "marital" relationship based on integration,

	complete partnership.	partnership and consensus.

This understanding solves the problem of the verse **"If she divorces her, it is not lawful for him to marry another husband after that"** (al-Baqarah: 230). The word **"husband"** here is intended for its own sake, i.e., it must enter into **a real marriage relationship aimed** at building a family, and not just a passing or formal "marriage" (as in the case of the marriage of analysis), which completely undermines this humiliating practice.

Conclusion: Towards Deeper Family Relationships

The distinction between "marriage" and "marriage" is not just an intellectual exercise, but an invitation to every person who is in a relationship to ask himself: Do I want a mere "marriage" that meets the formal conditions, or do I seek a "marriage" in which I achieve housing, affection, and mercy, and through which I build a righteous family that will be a strong building block in society? Understanding these Qur'anic terms accurately is the first step towards elevating our relations from mere contracts and procedures to noble human life projects.

75 THE CONCEPT OF LAUGHTER AND CRYING

The concept of crying in the Qur'an:

1. **It's not just an emotional emotion:** crying in the Qur'an goes beyond just being an expression of sadness, pain, or shedding tears. It's not a passing negative emotion, it's an act with deeper connotations.
2. **Feeding the event/situation:** Crying is "insisting that the event is sufficiently nourished," whether the event is negative (such as disappointment and failure) or positive (as a project or goal we are striving to achieve).
    - **In the negative context: It** consists of justifying failure, making excuses, blaming others, and focusing on the negatives instead of learning from mistakes.
    - **In a positive context:** It is represented in continuous effort, hard work, sacrifice, and determination to achieve the goal.
3. **Crying as a consequence:** Shedding tears is a possible outcome of crying, but it is not crying itself. Crying (in the Qur'anic sense) can be silent internally, represented by a state of regret or determination.
4. Qur'anic examples:
    - **Joseph's brothers:** "They cry" means that they insisted on justifying their actions and lying, rather than admitting their mistake.
    - **"And they bow down to the ears and weep":** It means that they insist on adhering to the truth and nourishing it with good deeds to achieve reverence.
    - **"Heaven and earth did not weep for them":** that is, no one defends them or justifies their actions, nor are they able to defend themselves.

The concept of laughter in the Qur'an:

1. **It's not just an expression of joy:** Laughter isn't just a giggle or a superficial expression of happiness. It's much deeper than that.
2. **Clarity and understanding:** Laughter is the result of deep understanding, comprehension, and clarity. It comes after effort and sacrifice.
3. **Success and achievement:** Laughter is an expression of success and achievement achieved after hard work and proper planning.
4. Qur'anic examples:
    - **"Let them laugh a little and cry a lot": the** laggards have not sacrificed enough, so their understanding and success will be little (a little laughter), and they will have to justify their shortcomings a lot (a lot of crying).
    - **"And you used to laugh at them":** that is, you used to mock the sincere believers who worked hard and sacrificed.
    - **"So they laugh at them": The** people of Moses chose not to understand God's revelations, and therefore did not sacrifice for the truth.

The relationship between laughter and crying:

- **They are not opposites: laughter** and crying are not opposing concepts, but they are complementary and intertwined.
- **Laughter requires crying:** True laughter (understanding and success) comes only after crying (effort and sacrifice).
- **Crying may lead to laughter:** Positive crying (hard work) is the path to laughter (success).
- **"And that He is the one who laughs and weeps":** God is the One who establishes the laws and traditions that govern the universe. Whoever follows these Sunnahs (weeps) will reach understanding and success (laughs), and whoever violates them (does not cry) will reach disappointment (weeps in a negative sense).

Application to Life:

This understanding can be applied to all aspects of our lives:

- **Study/Work:** A student/employee who puts in the effort (cries) will succeed (laughs).
- **Projects:** A project that is fed with work and planning (crying) will succeed (laughter).
- **Relationships:** A relationship that is built on understanding and sacrifice (crying) will be successful (laughter).
- **Faith:** Faith that is nourished by worship and good deeds (weeping) will lead to certainty and reverence (laughter).

Conclusion:

Laughter and crying in the Qur'an are two deep concepts that are related to action and reward. Crying is effort and sacrifice, and laughter is understanding and success. They are not opposites, but they are intertwined, for true laughter comes only after crying, and sincere crying is the way to laughter.

76 THE CONCEPT OF PEOPLE

A- "People" in its general and comprehensive sense:

All of Humanity: In many verses, the word "people" refers to all human beings, regardless of their religion, race, or gender.

Example: "Ya'aa', 'Al-Baqarah: 21).

Commonwealth: It may refer to the general public, as opposed to a specific group (such as prophets or believers).

B- "People" in the context of waswasah:

Human Weakness: Your interpretation is correct in pointing out that the word "people" appears in the context of talking about human weakness and being subject to temptation.

Example: Surah Al-Naas: "Al-'Awz al-'Awz al-'Awdha al-'Aa'a'i'l-'a'i'l-'a'a'i'l-'a'i'a'l-'a'a'i'a'i'a', 'Al-Na'a'i', 'Al-Na'a'a'i', 'Al-Na'a'a'i'l-'A'a'i'.

Seeking the help of Allah: This Surah teaches us to seek refuge in Allah from the evil of waswas, which is whispering in the breasts *of people* (i.e., people who are prone to waswas).

Not all people: It is important to note that this does not mean that *all* people are under the influence of temptation permanently, but rather that humans *are generally* susceptible to it, and that we should be aware of this danger and seek God's help from it.

C- Other meanings of the word "people" in the Qur'an:

Disbelievers or hypocrites: In some contexts, the word "people" may refer to a specific group of people, such as disbelievers or hypocrites, who are characterized by certain negative qualities.

Example: "Wa'min al-na'a'i'min ya'qu'l-'aa'aa', 'a'm'a', 'A'm'a', 'A'mina', (al-Baqarah: 8).

People of the Book: In other contexts, you may refer to the People of the Book (Jews and Christians).

Believers: Although rarely used in this direct sense, the context may suggest that people are believers.

Conclusion:

The word "people" in the Holy Quran has a broad meaning, and its interpretation depends on the context in which it is mentioned. That they are "those who fall under the influence of waswasah" is a correct and important interpretation, but it represents one aspect of the meaning, which is the aspect related to the weakness of man and his exposure to the whispers of the devil. We must consider the general and comprehensive meaning of the word "people" (all of humanity), as well as other meanings that the word may carry in different contexts. Understanding these multiple meanings helps us to understand the Holy Quran more deeply and accurately.

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77 BEYOND THE PERSONAL VEIL: AN INSTITUTIONAL READING OF THE CONCEPT OF THE PROPHET, HIS HUSBANDS AND WOMEN

Does the Holy Qur'an address us on one level, which is the personal and historical level? Or does its deep language carry with it symbolic structures capable of describing broader and more complex systems? Based on this question, some contemporary intellectual readings present a radical hermeneutic vision that transfers pivotal Qur'anic concepts from their narrow family framework to the space of the state, society, and institution. This vision is clearly manifested in its redefinition of the triad of "the Prophet, his husbands, and his wives."

1. "The Prophet": From the person of the Prophet to the symbol of the institution

In the traditional understanding, the term "prophet" refers directly to the person of the Prophet Muhammad. But in this functional reading, the concept expands to become a symbol of the higher entity that represents leadership and unites society. The "Prophet" here is:

- **Central Institution:** Such as the State, the Ministry, or any leading body that is responsible for society.
- **The supreme value or the overarching project:** It is the supreme principle or goal (such as justice, or a renaissance project) that individuals rally around and work for.

The discourse addressed to the "Prophet" in verses such as "O Prophet, fear God" is not understood as an order for the infallible Prophet, but as a directive to the institution he represents, which may be subject to deviation, to maintain its basic principles. It is the entity that bears the "true news" and guidance for society.

2. "The Prophet's Husbands": Job Partners, Not Bed Wives

If the "Prophet" is the institution, who are his "husbands"? This proposition goes beyond limiting them to wives in a marriage contract, to provide a deeper concept based on the linguistic origin of the word "husband", which means consort, peer, and partner in a mission. The "Prophet's Wives" in this context are:

- **Leadership cadres and partners in responsibility:** They are the officials and leaders who are fully committed to the mission of the institution (the Prophet), and who are integrated with it intellectually and practically. They are not just employees, but partners who carry the responsibility of the institution and put its interest above all considerations.
- **"Mothers of the Faithful" as a Job Description:** This noble title is not seen as a symbolic honor, but rather as an accurate description of their functional role in caring for the nation and taking care of the affairs of the needy groups in it ("the believers"). They represent the welfare wing of the state, and their partnership with the "Prophet" is a partnership in carrying the burdens of building society.

3. "Women of the Prophet": Care Staff, Not Biological Sex

Herein lies the biggest and most radical conceptual shift. The word "women" is completely detached from its biological connotation as female, becoming a functional term that describes specific categories within the organization. The "wives of the Prophet" are:

- **Individuals or cadres in a state of "decline" or "need":** They are all those who fall under the auspices of the institution (the Prophet) but are not in a position of effective leadership partnership. They are in a negative or receptive state.
- **Practical examples:** This concept includes categories as diverse as **the patient** in the hospital (affiliated with the health institution), the prisoner in the penal institution, the retired employee or referred for interrogation, and even **old ideas** that have been transcended.

They are the "wives of the Prophet" in the sense that they are subordinate to him and fall under his responsibility, but they are in a state that needs management, care, or rehabilitation, unlike "husbands" who are involved in management and leadership.

Abstract: An Integrated Model of Community Structure

When we combine these three concepts, we discover that they do not merely provide disparate definitions, but rather draw the features of an integrated model of the structure of any institution or state:

1. **Leadership (Prophet):** Represented by the supreme value or governing body.
2. **Active Partners (Spouses):** Represented by the executive and loyal leadership body.
3. **Categories of care (women):** They are represented by all the individuals whose affairs are managed by the Foundation.

With this reading, verses that were understood in a limited family context turn into foundational principles in political sociology and administrative law. It is an invitation to look at the Qur'an as a living text, capable of producing meanings that go beyond its historical context, to provide insights that can inspire the building of societal and institutional structures in our time.

78 THE CONCEPT OF HUNTING IN THE QUR'AN

1. Literal (Direct) Meaning:

- **Sea fishing:** It refers to the process of extracting marine organisms (fish and others) to benefit from them as food or others. It is absolutely halal in Islamic law.
- **Wild hunting:** It refers to the process of hunting wild animals. It is forbidden for the mahram (in the case of ihram for Hajj or Umrah) and it is permissible in other cases.

2. Metaphorical (Symbolic) Meaning:

- Fishing the sea as a symbol of God's knowledge:
    - **Knowledge from the Most Merciful:** The sea, with its immensity and vastness, symbolizes the infinite knowledge of God. Benefiting from the sea (whether by artisanal fishing or by contemplating its creatures) is tantamount to receiving knowledge directly from God.

    - **God's Words:** The sea is a repository of God's inexhaustible signs and words, reflecting the vastness of His knowledge and wisdom.
- Hunting for land as a symbol of human science:
    - **Science from humans:** Hunting on land requires skills and techniques that humans acquire through learning, experimenting, and interacting with the environment. This represents the science that humans acquire from each other and through experience.

3. Livelihood and its relationship to hunting:

- **Hunting as a source of livelihood:** Hunting (of both kinds) is one of the means of livelihood that God has provided for man.
- **Comprehensive sustenance:** Livelihood is not limited to material things (such as food and money), but also includes spiritual and moral aspects (such as tranquility, wisdom, opportunities, guidance, useful knowledge).
- **Trust in God:** Understanding that sustenance from God (whether material or spiritual) enhances reliance on Him, and pushes a person to seek and take reasons with confidence that God is the sustainer.

4. Provisions related to hunting:

- **Permissibility and prohibition:** Fishing for the sea is absolutely permissible, while fishing on land is forbidden for the forbidden.
- **The wisdom of the prohibition:** The prohibition of hunting righteousness on the forbidden has several rulings, including focusing on worship, testing patience, and perhaps preserving the environment.
- **Punishment:** Whoever violates the rules of hunting (especially the forbidden) shall be punished in detail in the Qur'an.

Conclusion:

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to the knowledge of God, sustenance, trust, and legal rulings. It connects the material world with the spiritual world, and reminds us that everything in the universe is God's plan and harness, and that we must seek, work, and rely on God in all our affairs.

79 THE RIGHTEOUS REMAINDERS: A CONCEPT THAT GOES BEYOND THE BOUNDARIES OF REMEMBRANCE TO INCLUDE THE LEGACY OF GOODNESS FOR HUMANITY

Introduction

In the midst of the preoccupations and adornments of worldly life, the concept of "righteous remains" emerges as a beacon that illuminates the paths of believers and guides them towards what is most meaningful and rewarding in the sight of God. Although traditional interpretation limits them to specific remembrances, a deeper understanding of the spirit and purposes of Islam reveals the comprehensiveness and breadth of this concept to include every good deed that benefits humanity and lasts after man's demise.

The Qur'anic and Prophetic Interpretation of the Righteous Survivors

In Surah Al-Kahf, the Holy Qur'an makes an eloquent comparison between the adornment of the mortal life of this world and that which is best and most lasting with Allah, as the Almighty says: "Wealth and children are the adornment of the life of this world, and the righteous remainder is better with your Lord as a reward and the best hope" (Al-Kahf: 46).1] The exegetes differed in defining what the "righteous remainders" are, so the public said that they are the adhkaar such as "Glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is Great, and there is no power except in Allah."[2][3] They cite this as evidence from the noble hadiths of the Prophet (peace and blessings of Allaah be upon him), including what was narrated from the Prophet (peace and blessings of Allaah be upon him) that he said: "Increase the number of righteous women," and when asked about them, he said: "Takbeer, praise, praise be to God, and there is no power except in God."2][4]

Others, including Ibn 'Abbas in one of his narrations and Imam al-Tabari, believe that "righteous remains" is a general term that includes all good deeds and obedience for which Allah is pleased.5][6] This view opens the door to expanding the concept to include all that remains of a person after his death.[6]7]

The comprehensiveness of the concept in the light of the Prophet's hadith

The understanding of the comprehensiveness of the "righteous remainders" reinforces the hadith of the Prophet (peace and blessings of Allaah be upon him), which is considered to be the origin of the explanation of deeds whose reward does not cease upon the death of a person, where he said: **"When a person dies, his work is interrupted except for three things: ongoing charity, knowledge that benefits him, or a righteous child who calls for him"** (Narrated by Muslim).8][9] This hadith clearly shows that the impact of a good person can extend beyond his life through three main chapters:

- **Ongoing charity:** It is everything that a person stops and continues to benefit people, such as building mosques, hospitals, and schools, digging wells, providing clean water, and planting fruit trees.10][11][12] All of these acts fall under the concept of ongoing charity, the reward of which lasts as long as its benefit exists.[11][12]10]
- **The science that benefits from it:** This is not limited to the legal sciences only, but includes every science that is beneficial to humanity that contributes to its progress and progress.13] Whoever leaves behind a useful book, scientific research, or invention that serves the people, or teaches someone else useful knowledge, he will continue to reap the fruits of his labor, as long as people benefit from his knowledge.14][15]
- **The righteous child to whom he is called:** It is the fruit of good upbringing, where the righteousness of the child to his parents continues after their death by praying for them.16]

Beneficial deeds for mankind as good remnants

Based on the above, the concept of "good remainders" can be said to extend to every human achievement that brings good to humanity and has a positive and lasting impact. In this context, scientific inventions that have changed the face of humanity for the

better can be seen as a kind of "science that benefits from it." Inventors of electricity, discoverers of life-saving medicines, and developers of modern means of communication have left behind a great legacy of public good that continues to have an impact across generations.

Major charitable projects aimed at improving the lives of communities, such as the establishment of educational and health institutions and the provision of basic infrastructure, are also among the greatest forms of "ongoing charity."[12] These projects are not limited to providing immediate assistance, but also create a sustainable development impact that benefits successive generations.

The bottom line

The good remains" are not just repeating words, but a way of life that invites the " Muslim to leave an imprint of eternal goodness in this world. Islam, with its tolerant spirit and great intentions, urges every useful work that serves man and builds the earth. Therefore, anyone who contributes to the construction of a scientific edifice, the launch of a charitable project, or the presentation of a useful idea, participates in weaving the threads of the "good remainders" that will remain a witness to his giving and his good impact in life and after death. This comprehensive understanding is what It corresponds to Islam's call for charity, knowledge and work for the good of all humanity.

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80 "AND FROM THE EVIL OF JETS IN THE DECADE": BETWEEN THE ORIGINALITY OF INTERPRETATION AND THE CONTEMPORARY CHALLENGES

Introduction: A Living Text That Breathes Through the Ages

At the heart of the Qur'anic discourse lies a unique ability to transcend time and address human consciousness at every stage of its development. The verse **"And from the evil of the jets in the decade"** from Surah Al-Falaq is not just a phrase for help, but an interpretive key that opens the doors of understanding widely, revealing layers of meaning ranging from established originality to renewed contemporary.

1. Traditional Interpretation: The Basis on which it is Built

The historical understanding of the verse, which links it to the incident of the Prophet's magic, remains the indispensable foundation. This interpretation establishes fundamental facts:

- **It emphasizes** the fact that hidden evils such as magic exist, as mentioned in the legal texts.
- **He connects** the verse to a direct revelation, giving it a practical context in the biography of the Prophet.
- **It provides** a model for the Qur'anic recourse to invisible and indirect harm.

But to stand at this threshold is to close the door opened by the Qur'an itself. The text, with its generality and linguistic miracle, always invites us to go further.

2. Social Interpretation: A Reading in the Soft Deconstruction Mechanisms

Moving from the incident to the principle, the verse becomes a deep social analysis tool that describes the constant struggle between construction and demolition.

- **The "contract" as social structures** is everything that binds society and gives it its cohesion and strength, from **the family complex** (the thick charter), to the **contract of partnerships**, the contract of national unity, and up to **the complex of determination** in the soul of the individual.
- **"Jets" as mechanisms of dismantling:** This is where the genius of the Qur'anic pronunciation is manifested. **The form of "jets"** (a feminine plural and an exaggerated form) is not limited to witches, but symbolizes every soft and malicious force that exerts its influence in a whisper, continuity, and diligence, such as:
    - **Psychological and media warfare:** which spreads rumors and strife to dismantle trust between the components of society.
    - **Extremist ideologies:** which spew hatred to turn difference into enmity.
    - **The discourse of despair and frustration:** which breathes into the resolve of individuals and societies to prevent them from reform and renaissance.

3. Future Reading: Confronting "Digital Jeting"

In our digital age, "jets" take on new, more complex and subtle forms, giving the verse a striking forward-looking dimension:

- **Algorithmic jetting:** Artificial intelligence and social media algorithms "blow" misleading and divisive content into the minds of millions, to "dismantle" the "knot" of informed public opinion.
- **Cyber wars:** which use malicious code to "breathe" chaos into the infrastructures of countries.

- **Virtual reality:** which threatens to "solve" the real human knot and replace it with fragile fake links.

4. Spiritual and Practical Impact on the Individual

This deep understanding transforms the recitation of the Surah from a mere preventive muttering to **an act of awareness and living distress**. When a believer reads "And from the evil of the jets in the contract", he not only seeks refuge from a mysterious evil, but also conjures up in his heart and consciousness real evils and asks for protection from them:

- From the evil of gossip that spoils his relationship with his family and loved ones.
- From the evil of destructive ideas that threaten his values and convictions.
- From the evil of an algorithm that sows discord, or a false news that weakens determination.
- From the evil of every internal or external voice that whispers to him to retract his good deeds.

Conclusion: Towards a Living Interpretive Methodology

The combination of these levels presents an integrated interpretive methodology that combines **originality** in respecting the principles, **realism** in linking the text to its challenges, **and foresight** in anticipating its future prospects. It is a journey that begins with the text, passes through the analysis of reality, and ends with the deepening of the spiritual consciousness of the believer.

Thus, this short verse remains a testimony to the fact that **"the Qur'an does not end its wonders"**, as it is a text that does not age, but rather grows younger as time progresses, and is always able to address each age in its own language, and respond to its challenges without losing its essence or denying its origins.

81 STONE CONCEPT

Stone as a symbol of rigidity and rigidity: Stone is inherently hard, hard, and not easily formable. These physical qualities of stone are used metaphorically to describe certain qualities in personality or thought.

- **"Fossilized Thought":** This metaphorical term describes a closed mindset, which rejects change, resists new ideas, and blindly clings to old traditions or beliefs, without critical thinking or a willingness to evolve.
- Implications of "Fossilized Thought":
    - **Intolerance:** Strong adherence to opinion and intolerance of the other opinion.
    - **Inertia:** Inability to adapt to changes or absorb new ideas.
    - **Closing:** Refusing to open up to different cultures or ideas.
    - **Rejection:** Unwillingness to consider any possibility of change or evolution.

So, "Stone: a fossilized thought" is a concise and powerful phrase that uses the physical symbolism of the stone to express a negative state of mind that hinders progress and development. It is a critique of a rigid mentality that rejects thinking and clings to the old without awareness or scrutiny.

82 THE NEW INTERPRETATIONS OF SOME CONTEMPLATIVE PEOPLE ABOUT THE QIBLA, FASTING AND PRAYER:

1. The concept of "changing the kiss" as a symbol of intellectual renewal:

- **Traditional Interpretation:** Muslims Shifting Their Qibla in Prayer from Al-Aqsa Mosque to the Kaaba.
- The New Interpretation:
  - **A symbol of change:** The speaker sees the change of the kiss as a symbol of change and renewal in thought and behavior, and the transition from old and obsolete ideas to new enlightened ideas.
  - **Divergence from the mainstream:** It calls for "branching" from the prevailing, the dark, and the false, and the direction towards light, truth, and knowledge.
  - **Changing the Intellectual Qibla:** Calls for changing the intellectual Qibla from traditional mosques with stereotypical ideas to "new mosques" with enlightened ideas and new visions.
- The evidence is from the Qur'an):
  - "Sa'i'l-'u'l-sa'a', 'a'l-'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a'a', 'a'l-a', 'a'l-'a'a
    - The speaker points out that changing the qibla will raise questions from the "fools", and this shows that change and renewal are always opposed by those who adhere to the old.
  - "Al-Qa'd al-na'r'i ta'l-ta'l-'a'wa'l-wa'l-'aa'a'i wa'l-sa'a'i'l-'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-ta'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', 'al-'A
    - The speaker points out that God responds to the Prophet's desire for change, and this shows that change and renewal are divine traditions.

2. The concept of "fasting" in its broad sense:

- **Traditional interpretation:** abstaining from food, drink, and sexual intercourse from dawn to sunset.
- The New Interpretation:
  - **Abstaining from all that is negative: The** speaker sees fasting as abstaining from everything that is negative, including negative thoughts, bad morals, and harmful habits.
  - **Fasting of thought:** It calls for "fasting of thought", i.e., abstaining from old and outdated ideas, and opening up to new enlightened ideas.
  - **Fasting for traditional mosques:** Calls for "fasting" for traditional mosques with stereotypes.
  - **Fasting as a state of consciousness:** He sees fasting as a state of awareness and awareness, not just abstaining from food and drink.
- The evidence is from the Qur'an:

- "Ya'aa'a'l-'a'i'a'a'i'a'l'a'i'a'l-'a'l'a'l-'a'a'i'a'l-'a'l'a'i'a', 'A'l-'A'l-'a'a'i'a', 'A'l-Qa'a'l-'a'a'i'm'a'l-'A'l-'A'm'a'l-'A'l-'A'i'a', 'A'l-'A'l-'A'a'l-'A'a', 'A'l-'A'l-'A'a'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'a
    - The speaker points out that the purpose of fasting is "piety", and piety is a state of awareness and awareness, not just abstinence from food and drink.
    - He explains that "perhaps you will be pious" means that the goal and goal of fasting is piety, even for the sick person who may be killed by eating and drinking.
  - "Fiqh al-wa'l-wa'l-rabi wa'l-qa'rī'i'i", (Maryam: 26).
    - The speaker points out that this verse signifies that fasting is not just abstaining from food and drink.
    - He explains that the verse came in the context of talking about "the white thread from the black thread", which means that you are fasting, but you can eat and drink.

3. The concept of "prayer" as communication:

- **Traditional interpretation: specific** words and deeds, beginning with the Takbeer and ending with the delivery.
- The New Interpretation:
  - **Communication with God:** The speaker sees prayer as communication with God, not just physical movements.
  - **Communicate with others:** He sees prayer as communication with others, and the exchange of ideas and knowledge.
  - **Prayer of Thought:** It calls for "prayer of thought", i.e., contemplation and contemplation of the signs of God, the universe, and life.
  - **Prayer as a Case of Examination:** Prayer as a Case of Examination of Thoughts, Visions, and Information
- The evidence is from the Qur'an:
  - "I'm going to say, 'I'm going to say, 'I'm going to have a lot of money' (Al-Nissa: 103).
    - The speaker points out that prayer is a "timed book", that is, it is linked to time, and time is time, place, and circumstances, and this shows that prayer changes with the change of time, place, and circumstances.
  - "Wa'l-qa'im al-sa'l-sa'ah al-l-'aa'i", (Ta'ah: 14).
    - The speaker points out that the purpose of prayer is to "remember God," and dhikr is to contemplate and meditate on God's signs, the universe, and life.
  - "It's all about it, i'm going to say, 'I'm going to be a'l-sa'a'i'a'a', 'a'l-a', 'a'l-'a'i'a', 'a'l-'a'i'a'a', 'a'l-'a'i'a', 'a'l-'a'al-'a', 'a'l-'a'i'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', 'a'l-
    - The speaker points out that prayer forbids immorality and vice, and this shows that prayer is communication with God and with others,

and leads to the refinement of morals and the improvement of behavior.

4. The concept of the "mosque" as a place of thought:

- **Traditional interpretation: A** place dedicated to performing worship, especially the five prayers.
- The New Interpretation:
  - **A place of thought:** The speaker sees the mosque as a place of thought, reflection, research, and knowledge, not just a place for performing worship.
  - **New Mosque:** Calls for "new mosques" with enlightened ideas and new visions, rather than traditional mosques with stereotypes.
  - **Al-Aqsa Mosque as a Symbol:** He sees Al-Aqsa Mosque as a symbol of knowledge and science, not just a geographical place.
- The evidence is from the Qur'an:
  - "Saab-e-Haa'an al-'Aa'i'a'a'i'a', 'a'l-a', 'a'l-'a', 'a'l-a'
    - The speaker points out that the Israa from the Grand Mosque to the Al-Aqsa Mosque is a symbol of the transition from ignorance to knowledge, and from darkness to light.

5. The concept of the "Sacred Month" as a case:

- **Traditional Interpretation:** The months in which fighting is forbidden, which are: Dhu al-Qa'dah, Dhu al-Hijjah, Muharram, and Rajab.
- The New Interpretation:
  - **A state of awareness:** The speaker sees the holy month as a state of awareness and perception, not just a period of time.
  - **Forbidden Month:** It indicates that the Sacred Month is a "forbidden" month, that is, it is a month in which everything negative is forbidden, and in which one must focus on science, knowledge, and positive thinking.
- The evidence is from the Qur'an:
  - "Al-Shaykh al-Hurr'ah al-Ba'l-Shaa'ah al-'Ahrah'i wa'l-Hura'a', (Al-Baqarah: 194).
    - The speaker points out that the holy month is matched by another sacred month, and this shows that the sacred month is a situation, not just a period of time.

It should be emphasized that these interpretations are the particular view of the masterminds, and may not be consistent with the prevailing traditional interpretations.

83 YOU ARE FORBIDDEN:

- **"Haram" as Protection and Holiness: The** word "Haram" carries the meanings of protection, a forbidden area that may not be violated, and a holy place. When we say "you are a Haram," we are referring to the person or group addressed in a state of holiness and protection, whether physical or spiritual.
- **"Haram" as the beginning of guidance:** Entering into the state of "Haram" means entering into a state of commitment and adherence to certain controls, whether

these controls are legitimate (such as ihram for Hajj or Umrah) or moral (such as adherence to virtues and abandoning vices). This commitment is the beginning of the path to guidance, as it represents the first step towards positive change and closeness to God.

- **"You are forbidden" means that you are under God's protection: It** can mean that you are in God's care and protection, and this comes with adherence to His teachings. And since you are in His protection, this is the beginning of guidance.
- **"You are haram" (plural haram) means haraam: it** may mean that you have entered ihram (for Hajj or Umrah). Ihram is the intention to enter asceticism, and it has prohibitions that the mahram must avoid. Adherence to these prohibitions is the beginning of the path of guidance and closeness to Allah during this ritual.
- **"You are haram" means you are holy/good.** The beginning of the path to guidance lies in being pure in heart and spirit.

Synopsis:

"You are forbidden: the beginning of your conversion" means that entering a state of holiness, protection, and commitment (whether material, spiritual, or legal) is the first and essential step on the path to guidance and access to God. It is a declaration that a person has made a decision to change and strive for the better, and that this decision is the beginning of his journey to light and guidance.

84 GRAND MOSQUE

- **The Grand Mosque as a spiritual beginning:** The Grand Mosque is the qibla of Muslims, and they go to it in their prayers five times a day. Visiting it to perform Hajj or Umrah is a deep spiritual journey, representing a new beginning, purification of sins, and closeness to God.
- **The Holy Quran as a guide and guidance:** "Your journey begins with the book" means that the Holy Quran is the guide and guide in this spiritual journey. It is the book that God revealed to His Prophet Muhammad (peace be upon him), and it carries the teachings and rulings of Islam, and it is the guide for the Muslim in all aspects of his life.
- **Integration between the place and the book:** The phrase connects the holiest place (the Sacred Mosque) with the holiest book (the Holy Qur'an). This connection confirms that the true spiritual journey begins with going to God in the holiest place on earth, adhering to His guidance and following His teachings that came in His Holy Book.
- **"Sirak" may mean your journey in life in general: it** can be interpreted as adhering to the teachings of the Quran at the Grand Mosque as the beginning of your life as a Muslim.

The phrase sums up the essence of Islam: turning to Allah (the Sacred Mosque) and adhering to His guidance (the Holy Qur'an) as the beginning of a continuous journey of faith.

85 AL-AQSA ANALYSIS

The analysis of "maximum" in its meanings (place name and preference name) greatly enriches the understanding, and shows how a single word can carry multiple layers of meanings

A- Maximum: Place Name and Preference Name:

- **Al-Aqsa (place name):** Al-Aqsa Mosque in Jerusalem, a holy place with a long history and great religious symbolism.
- **Maximum (noun preference):** Farth, Maximum, Maximum.
- **The revelation of the Qur'an:** a deep understanding and full application of the teachings of the Qur'an.

B- Interpretation of the phrase "Al-Aqsa: The Qur'an is revealed":

- **Linking the symbol and the end:** The Al-Aqsa Mosque (the name of the place) becomes *a symbol* of the supreme goal (the name of preference) that the believer pursues. "The revelation of the Qur'an" is *the means* to achieve this goal.
- **Ultimate Goal:** The phrase calls for reaching the maximum understanding and application of the Qur'an. Al-Aqsa Mosque (the name of the place) here *is an incentive* and a reminder of the importance of this endeavor.
- **An Integrated Journey:** Reaching an Al-Aqsa understanding of the Qur'an is a gradual process, starting with the basics and ending with deepening. Al-Aqsa Mosque is part of this broader journey.

C- Rhetorical Interpretation:

- **Alliteration and puns:** The presence of the words "Al-Aqsa" with two different meanings constitutes alliteration (verbal similarity) and pun (meaning near and far), which adds beauty and effect to the phrase.
- **The metaphorical meaning:** "From the Sacred Mosque to the Al-Aqsa Mosque" is not just a spatial transition, but a spiritual journey from the beginning to perfection, from monotheism to prophecy, and from faith in God to faith in His messengers.

D- Additional Indications:

- **Israa and Mi'raj:** The phrase evokes the journey of Israa and Mi'raj, which is the journey of spiritual and cognitive elevation.

Shared History: The journey refers to the common history of the two mosques, and their history with the prophets.

- **Jerusalem as a Symbol:** Jerusalem (where the Al-Aqsa Mosque is located) becomes a symbol of the place where religious and spiritual history converge.

5. Integration of meanings:

- The phrase combines the spatial dimension (Al-Aqsa Mosque) and the spiritual dimension (the ultimate goal), and the means (the Qur'an) and the goal (closeness to God).
- An integrated understanding of the phrase requires combining the literal meaning (the transition between two mosques) and the metaphorical meaning (the comprehensive spiritual journey).

Adding this point to the previous answer makes it more comprehensive and in-depth, as it clarifies:

1. **Intentional verbal manipulation:** The use of the word "Al-Aqsa" in its different meanings is not just a coincidence, but is intended to enrich the meaning and add layers of semantics.
2. **Multiple symbolism:** The Al-Aqsa Mosque is not just a place, but a multidimensional symbol (a goal, an incentive, a stop on a journey, a symbol of holiness).
3. **The Essential Relationship:** The relationship between "Al-Aqsa" (in its two senses) and the "revelation of the Qur'an" is not just a spatial or temporal relationship, but a fundamental relationship between the means and the end, and between the symbol and the meaning.

86 The Concept of Hagar:

- **Linguistic meaning:** It comes from the root "abandonment", which means abandonment, distancing, and moving from one place to another.
- **Common Explanation:** As I mentioned, it is understood as moving from the usual place of residence to a new place, whether it is within or outside the country.
- **Metaphorical interpretation (abandonment of heritage):** It can refer to abandoning old customs and traditions (inheritance) and adopting new ideas or ways of life. This is a moral "abandonment" and not necessarily a physical one. It can be positive (development and progress) or negative (abandonment of important values).
- **In the religious context:** The Prophet's migration from Mecca to Medina is a pivotal event in Islamic history.

Muhajireen (plural of Muhajir):

- **Linguistic meaning: A** noun that is active from the verb "hajar", i.e., those who have emigrated. The emigrant is the one who leaves his homeland.
- **General Explanation:** They are people who leave their place of origin and move to another place, whether for economic, political, social, religious, or other reasons.
- Interpretation in the Islamic context (and the most important):

- **Muhajiroon (by definition):** They are the honorable companions who migrated with the Prophet Muhammad (peace and blessings of Allaah be upon him) from Mecca to Medina.
- **Reason for Hijra:** Hijrah was an escape by religion from the persecution and torture that the early Muslims in Mecca were subjected to by the Quraysh.
- Importance:
    - Hijrah is considered a milestone event in Islamic history, as it is the beginning of the Hijri calendar.
    - The Muhajireen have a great merit and a special status in Islam, as they are those who have left their homes, their wealth and their families for the sake of Allah and in support of His religion. Allah Almighty has mentioned them in the Holy Qur'an and praised them.
    - The Muhajirun and the Ansar established the first nucleus of the Islamic community in Medina.

- **Metaphorical interpretation (as in Hagar): The** term "immigrants" or the verb "migration" can be used metaphorically to express the abandonment of something moral, such as abandoning bad habits, or moving away from destructive thoughts.

Supporters:

- **Linguistic meaning:** The plural of "Naseer", which is the one who supports, supports, and supports.
- **Historical and religious interpretation:** As I mentioned, they are the inhabitants of Medina (formerly Yathrib) who received the Prophet Muhammad (peace be upon him) and the immigrants from Mecca, and supported them and sheltered them.
- **Importance:** The Ansar played a decisive role in the establishment of the first Islamic state, and they were greatly credited with supporting Islam.
- **General Meaning:** The word "supporters" can be used in general to denote supporters and supporters of any cause or person.

The difference between Muhajireen and Ansar:

- **Muhajiroon:** They are those who migrated from Mecca to Medina.
- **The Ansar:** They are the people of Medina (the Aws and the Khazraj) who received, sheltered and supported the Muhajireen.

In general, the word Muhajireen carries a great charge in Islamic history, and is associated with sacrifice, faith, and patience.

87 THE CONCEPT OF "ORPHAN" AND "HELPER":

Surah Al-Ma'un: Help, Mercy, and Lost Guidance

Al-Bays-e-Allaah al-Ra'ah al-Ra'aheem

(1) (1) (1) (1) (2) Wa'l-ya'aa'l-'aa'i'l-'a'i'a'l-'a'i'a'a'i'a'l-'a'i', (3)

Extensive Analysis and Interpretation:

1. **The question:** "Do you see the one who lies about religion?" – wonder and denunciation of the state of the one who lies on the Day of Reckoning and Retribution.
2. Characteristics of a Liar in Religion – A Deeper Look:
   - "Faazalik al-'Azhi Yadu'i al-'A'teem":
     - **Traditional meaning: The** orphan pushes and oppresses him violently, and does not show him compassion.
     - **The added meaning:** "Let the orphan" can also mean *neglecting* the orphan, leaving him without guidance or education. The orphan here is not only one who has lost his parents biologically, but also anyone who has lost the care and guidance necessary for his proper development, whether it is due to the loss of his parents or due to negligence and negligence in education.
   - "He does not urge the poor to eat": He does not urge himself or anyone else to feed the hungry and needy, which indicates hardness of heart and lack of mercy.
3. **Warning to the heedless worshippers:** "Woe to the worshippers who are negligent in their prayers": Woe to the worshippers who perform the prayer unconsciously and without thinking, for they are oblivious to its true purposes.
4. Hypocrisy and the prohibition of the Messenger – the essence of the problem:
   - "Those who see": They pray for appearances and praise, not for devotion to Allah.
   - "They withhold helpers": They withhold the simplest forms of help and assistance from others, whether they are material (such as food and drink) or moral (such as advice and guidance).

Linking the "orphan" and the "helper":

- **Orphan as a state of need:** An orphan, whether he or she is deprived of parents or guided, is in a state of need. This need may be material (food, shelter) or moral (education, guidance, care).
- **Preventing the Orphan from Helping the Orphan: Preventing the Orphan from receiving the Orphan** is an embodiment of hardness of heart and the absence of mercy. It is the prevention of material and moral help from a person who is in dire need of it.
- **Responsibility towards "orphans":** The Surah, in this understanding, calls not only for the care of orphans in the traditional sense, but also for caring for everyone who is considered an orphan – everyone who needs guidance, education, and care. This includes:
  - Neglected children.
  - Lost youth who lack guidance.
  - Anyone who lacks the knowledge and guidance necessary for a decent life.

Conclusion A:

Surah Al-Ma'oun, with this expanded understanding, becomes a comprehensive call for mercy, giving, and guidance. It rebukes those who lie to religion not only with their outward actions (such as not praying), but also for falling short of others, especially those who are most in need of help – "orphans" in the broad sense. The Surah urges the provision of "ma'un" (material and moral help) to everyone in need, and the guidance and education of all those who lack them, because that is the essence of true religion. It is a reminder that true faith is only complete with good deeds that It translates to mercy, giving, and guidance to others.

88 The foundations of the new interpretation: and the creator of the verse "The Muslims and the Muslim women..." In Surat Al-Ahzab

1. **Rejection of gender discrimination:** The new interpretation rejects the traditional reading that divides virtues between men and women based on gender. It considers the addition of the dagger alphabet in feminine words to be a subsequent distortion that entrenches this distinction.
2. **Intellectual and Epistemological Context:** The interpretation emphasizes that Surah al-Ahzab includes an "intellectual fighter" and dialogues between the Prophet and the Companions on the one hand, and other sects on the other. Thus, words such as "Muslim men and women" do not refer to gender, but to different categories of participants in this dialogue based on their level of understanding of the Qur'anic argument.
3. Muslim men and women believers as knowledge categories:
    - **Muslim women:** They are those who are convinced of the Qur'anic argument and are guided to it after contemplation and understanding (they are subdued by the argument).
    - **Believers:** They are those who believe with a rational conviction after their argument has been overcome by evidence and proof (those whose minds have been strengthened by argument).
4. **Applying the interpretation to the rest of the attributes:** This interpretation extends to the rest of the attributes in the verse (al-Qantin and al-Qantat, al-Sadiqin and Sadiqat, etc.), where they are understood as indications of different levels of religiosity and commitment based on the degree of understanding and conviction of the Qur'anic argument.

Meaning "al-Sa'i'min wa'l-sa'i'i'a'i", meaning":

Based on this interpretation, "fasting men and women" does not only mean men and women who fast Ramadan in the traditional sense. Rather, it means:

- **Fasting (in the contemplative sense):** They are those who refrain from speaking about religion and the Qur'an unless they have pondered deeply and ascertained the meanings.
- **Fasting women:** They are a group of believers (whether men or women) who show a certain level of religiosity and commitment based on their understanding and contemplation of the Qur'anic argument, and this may include:
    - Commitment to fasting (in the traditional sense) as part of their expression of piety.
    - Commitment to fasting (in the contemplative sense) as a test of speaking in religion unless after contemplation.
    - Reaching a high level of understanding and certainty makes them "overwhelmed by argument" or "whose minds have been overwhelmed by argument."

In other words:

- "Fasting women" are a group of believers who are characterized by deep contemplation of the Qur'an and adherence to its rulings, and this may include a commitment to fasting in its traditional and contemplative senses. They represent an advanced level of understanding and faith.
- There is no separation between "fasting" and "fasting" based on gender, but rather on the level of contemplation, understanding, and commitment.

The importance of this explanation:

- **Goes beyond gender discrimination**: It offers an explanation that transcends traditional gender divisions, and focuses on the spiritual and epistemological essence of faith and Islam.
- **Encourages contemplation:** Calls for a deeper understanding of the Qur'anic discourse, contemplation of each word and understanding its meaning in its own context.
- **Links fasting with piety:** Emphasizes that fasting (in its two senses) is a path to piety, and that piety is the fruit of a correct understanding of God's words.
- **It presents an integrated vision of religion:** it connects faith, Islam, Qunut, honesty, patience, reverence, charity, fasting, and the preservation of the vulva and remembrance, and considers all of them as integral aspects of the believer's personality.

Conclusion:

This interpretation of the verse "The Muslims and the Muslim women..." It presents a new and innovative vision, which is in line with the contemplative interpretations we have previously provided for fasting. It is an interpretation that calls for going beyond superficial readings of the Qur'anic text, and diving into its depths to extract its treasures and inner meanings.

89 HELL IN THE QURAN

Dear human you are in hell, hell is not a barbecue room as the heritage told you your life is repeated and you are dead now as your previous lives you are in hell there will be no change unless you start leave what your fathers and grandfathers wrote to greet you God go back to his book it is one book from eternity and a revelation that suggests to you and not to someone else

Al-Baqarah

Al-Qa'd al-na'aa'a'l-ta'l-'a'wa'l-'aa'a'aa'a'a'aa', 'ta'a'l-'a'wa'l-ta'aa', 'ta'a'l-'aa', 'ta'a'l-wa'l-'aa', 'ta'a'l-ta'wa'l-'aa'aa', 'ta'a'l-'aa', 'ta'a'l-ta'aa', 'ta'a'l-ta'aa'aa', 'ta'a'l-ta'aa'wa'l-ta'a'a'l-'aa', 'ta'a'l-ta'aa', 'ta'a'l-ta'aa', 'ta'a'l-wa'l-'aa'aa', 'a'l-ta'aa', wa'l-ta'a'a'l-'a'aa', 'a'l-ta'ala'a', 'a'l (14)

The Qibla is not a geographical place, but it is present in you, you are your Qibla, what you accept in your religion, work or study, so make your destination to what you touched from your grandfather, your diligence in a way that pleases God, so you feel peace and satisfaction in your heart, so you will be a Muslim to God and a safe one in your home, i.e. your self, you are the one in which you build your thoughts and sciences to be based on yourself and others.

Al-Baqarah

Wa'l-ja'il al-'aa'l-'aa'aa'a'l-a'a'i'l-'a'i'a'l-a'i'a'l-a'i'a'i'a'a'i'a'i'a'l-'a'i'a'i'a'l-a'i'a'l-a'i'a'i'a'i'a'i'

Maqam Ibrahim (Doubt, Search, Certainty) is a prayer to call him by what he has done, you are the house, as you raise its bases and purify it, that is, you cleanse your mind with what is full of legacies and purify yourself and purify it to pass through the stages of raising your consciousness so that your house becomes purified from what you have forbidden to yourself before by taking the inheritance.

Your mosque is what touched you again and what you worked hard with in science and research after purifying the soul and mind your home becomes safe in you verses of evidence and its book and sciences

So that your opinions that float in your house are submissive and surrendered to God so you secure yourself and be reassured and others will secure you and awareness you are the observer of your home

Mind

Self

He has succeeded from its zakat, and only those who are purified can touch it, purifying it from the heritage, so that your heart may touch its signs.

heart

(The Qur'an of the Dawn was witnessed) means the reading that explodes for you, you witness it because it collapsed and became apparent to the contemplative reading that shakes the diseases of the soul inside you, blows up the mountains of your darkness, acknowledges it, and explodes the truths with it to drink from it, so that the heart is purified.

Then God created him again through his light, he breathed into his soul, and this murmur is still continuing, man needs to purify himself in order to limp to the straight path and to achieve the unity of this consciousness, so that man knows his true self, when he realizes the systems of the universe, he will recognize oneness and the dawn of truth will be formed.

The Heavenly Table: Food for the Body or Food for the Soul? Reflections on Surah Al-Ma'idah

Surah Al-Ma'ida, the fifth chapter of the Holy Qur'an, is full of stories, rulings, and legislation rich in lessons and lessons. One of the most prominent stories that bears its name and provokes reflection is the story of the disciples, the supporters of Jesus, peace be upon him, asking for a table to be brought down from heaven. The common and straightforward interpretation sees this table as real food, a sensory miracle that confirms the truth of Jesus' prophecy and strengthens the faith of his followers. But can this story carry deeper connotations, and a symbolic meaning that goes beyond physical food?

Why did the Disciples ask for the table?

Andama al-Na'amal fi Al-Hawariyin kuma wa'l-Qur'an al-Qur'an al-Kareem: "I'm going to say, 'I'm going to be a man, i'm a'l-a', 'a'l-'a'a', 'a'l-'a', 'A'l-'a'i', 'A'l-'a'i', 'A'l-'a', 'A'l-'a'i', 'A'l-'a'i', 'A'l-'a', 'A'l-'a'i', 'A (Al-Ma'idah: 112), Al-Najd al-Ta'id al-Ta'id al-'Isa al-Yaqshf al-Haqqiyyah: "Qalwa nuri'id aan na'aa'l-a'i'a', 'A'l-'a'a', 'A'l-'A'id', 'A'l-'A'id', 'Al-Ta'id al-'A'id', 'Al-Ta'id al-'A'id al-'A'id', 'Al-Ta'id al-'A'a'a'i', 'A'l-'A'id al-'A'a'a', 'Al-Ta'id al-'A'id', 'Al-'A'id al-'A'a'i', 'Al-Ta'id al-'A 113).

The focus here is not just on eating, but on higher ends:

1. **Peace of heart: The** most important goal is peace of heart and spiritual certainty.
2. **Certain knowledge:** absolute certainty of the truthfulness of the message of Jesus (peace be upon him).
3. **Testimony:** To be witnesses to a great divine sign.

These goals, especially "peace of heart", lead us to ask: Is material food the only or the best way to achieve this deep spiritual satisfaction?

Duaa Issa: Eid and Aya

Isa'ib al-'Isa (peace and blessings of Allaah be upon him) said: "O Allaah, the messenger of Allaah (peace and blessings of Allaah be upon him) said: "O Allah, the messenger of Allaah(peace and blessings of Allaah be upon him) said:

The word "a feast for the first and the last of us" carries the connotation of continuity and eternity, a description that may not fit perfectly with a temporary feast that ends with the end of eating. Describing it as a "sign from you" confirms that it is a miracle and a divine signification. Could this "verse" and the continuous "feast" be something of a spiritual and moral nature that is eternal?

Connecting the Verses: Remembrance is the Table of Hearts

When we search the Qur'an for the source of reassurance of the hearts, we find the clear answer in Surah Al-Ra'd: "Those who believe and their hearts are reassured by the remembrance of Allah, but by the remembrance of Allah, the hearts are reassured" (Al-Ra'd: 28). The remembrance of Allah is the spiritual food with which the souls dwell and the hearts are reassured.

And what is a greater remembrance than the Holy Qur'an itself, which Allah Almighty describes at the beginning of Surah "Dhul-Dhikr" (p.1)? The Qur'an is the wise remembrance, it is the words of Allah which He has sent down as guidance, mercy and light to the worlds.

If we link the request of the disciples for "reassurance of the hearts" to the reassurance of the hearts, which is the "remembrance of God", and if the Qur'an is the "Dhul-Dhikr", can the "table" they asked for be a symbol of divine revelation, of the heavenly book that carries guidance and tranquility?

The severity of the warning and the universality of the message

After the supplication of Jesus, Allah (swt) responded by saying: "Allah said, 'I will make it a house for you, and whoever disbelieves after you, I will punish him with a punishment that I will not punish any one of the worlds.'" This warning is severe and an unprecedented threat. Is this strong warning commensurate with mere disbelief after seeing a dining table, or is it more appropriate for those who disbelieve in guidance, light and eternal message after it has been revealed and the argument has been established?

The heavenly messages do not come to feed a few individuals or groups, but to reform the ways of the nations and return them to God's fitrah. The Holy Qur'an is the final message, the divine table that God has sent down to be a guidance for the worlds, and a spiritual festival that is renewed with every recitation and reflection, and its blessing continues for the first and last Muslims. The Almighty says: "We have sent down to you a Book in which you are remembered, so will you not understand" (Al-Anbiya: 10), and He says: "Allah will establish those who believe in the firm word in this world and in the Hereafter" (Ibrahim: 27), and this firm saying is the Qur'an.

The Qur'an: The Table That Was Accused of Witchcraft

If the table is a symbol of the Qur'an, then this explains how it is "a feast for the first and the last of us." The Qur'an is an eternal book, its verses are recited and its rulings are followed, and it is the source of guidance and reassurance for believers throughout the ages. It is the greatest blessing that God has warned against disbelieving and changing:

"Have you not seen those who have changed the blessings of God for disbelief and made their people the abode of the beast" (Ibrahim: 28).

When the Prophet Muhammad (peace and blessings of Allaah be upon him) brought this great spiritual table, the Holy Qur'an, the attitude of many disbelievers was to reject and accuse, just as the clear truth is rejected and the verses are met with denial. They have described the Qur'an as "manifest magic" in many places, and this is in line with the nature of rejecting miracles and great signs.

Conclusion

Contemplating the story of the table from a symbolic perspective opens wide horizons for understanding the coherence of the Qur'an and the depth of its message. The table requested by the disciples may be a warning and good tidings of the greatest table, the table of the Holy Qur'an, the spiritual food that God sent down to be a reason for reassurance of hearts, a light that guides to the truth, a permanent feast for believers, and an eternal verse. This is the interpretation that makes the intensity of the divine warning understandable, and is consistent with the universality of the messages and the eternity of God's remembrance. The Holy Qur'an remains the divine table extended to all humanity, who disbelieves in it yet Knowing it has exposed himself to great danger, and whoever accepts it with a believing heart will find in it healing, mercy, tranquility and guidance.

90 Al-Zawaj (faan al-kihuwa ma'aa ta'ab al-la'a'm'a'mina al-nisa'i)

- The new interpretation:

- Marriage is not a physical or social relationship, but rather a "guarantee" of raising awareness.

- "Women" stands for ideas or people with low awareness, and "men" for teachers or people with high awareness.

-The key:

Marriage here is an educational and spiritual responsibility, not just a legitimate contract.

91 HELL

- The new interpretation:

  - Fire is not a place of torment, but a state of:

    - Psychological pain (e.g., lying, injustice, malice).

    - Distress caused by negative thoughts.

-The key:

"Hell" is a reality that man lives because of his wrong choices.

92 AL-DA'BAH (I.E.,

- The new interpretation:

  - Slaughter is a symbol of sacrificing old ideas or outdated beliefs.

  - The story of Abraham and his son means giving up the "I" to achieve spiritual development.

-The key:

Slaughter here is to "kill" ignorance and selfishness.

93 ASKING FOR FORGIVENESS: DEEPER THAN MERE WORDS. A JOURNEY TO REFORM THE MIND AND PURIFY THE MIND

Introduction:

In the Holy Qur'an, words manifest themselves with meanings that go beyond their appearance, and open wide horizons of understanding and reflection for the contemplative. One of these central words is the word "asking for forgiveness", which is often understood as a mere request for forgiveness repeated by the tongue. However, is the meaning of asking for forgiveness limited to this verbal dimension only? When

reflecting on the call of the Prophet of God Noah (peace be upon him) to his people: **"I said, 'Ask forgiveness of your Lord, for He was forgiving'" (Noah: 10)** We can discover deeper dimensions of this venerable worship, making it an integrated process of reforming the mind, purifying the mind, and shifting the path from negative to positive.

Beyond the Word: Asking for Forgiveness as an Intellectual and Psychological Process

The understanding that presents asking for forgiveness as a process that goes beyond the tongue to touch the mind and soul is based on the fact that the actions of the heart and the mind are the basis and essence of worship in Islam. Words that are repeated by the lips have no value if they do not have an echo in the heart and a balance in the mind. From this point of view, asking for forgiveness can be seen as:

1. **Intellectual review of oneself and one's relationship with God:** True seeking forgiveness requires a pause with oneself and a review of the thoughts that led to one's shortcomings or guilt. It involves a conscious awareness of mistakes, an acknowledgment of human weakness, and a correction of misconceptions about oneself (such as arrogance or despair) and about God (such as doubting His mercy or despairing of His forgiveness).
2. **Turning negative thoughts into positives:** This argument sees forgiveness as a dynamic process that aims to replace negative thoughts that may dominate the mind with positive, constructive thoughts.
    - **From despair to hope:** Instead of despairing of God's mercy because of the multitude of sins, asking for forgiveness instills in the soul hope and hope in His vast forgiveness ("He was forgiving").
    - **From Doubt to Certainty:** Instead of doubting God's power, justice, or wisdom, asking for forgiveness strengthens certainty and trust in God and His promise to those who seek forgiveness.
    - **From a negative self-view to acceptance and seeking change:** Instead of excessive self-flagellation or contempt, asking for forgiveness leads to an acceptance of human nature that makes mistakes and gets right, with a sincere determination to change and reform.
    - **From Pessimism to Optimism:** Instead of a gloomy outlook on the future due to past mistakes, asking for forgiveness opens the door to optimism and hope for a better future based on repentance and return to God.
3. **"Purification of the mind" and purification of the subconscious: In** this profound sense, seeking forgiveness is like a process of "filtering" or purifying the mind and heart from harmful intellectual and psychological impurities. It removes the deposits of doubt, the dust of despair, and the dust of despair, and replaces them with the purity of certainty, the light of hope, and the serenity of trust in God.

The Key: Reform of Thought Precedes Tongue

The essence of this deep understanding lies in the principle that **"true forgiveness begins with the reform of the mind before the tongue."** The words spoken by the tongue must be a sincere expression of a healthy state of mind and heart.

- It is not enough to say "I ask God's forgiveness" while you are insisting on your thoughts that led you to make a mistake.
- It is not enough to ask for forgiveness with your tongue and your heart despairing of God's mercy.
- It is not enough to repeat asking for forgiveness while your mind is still justifying your shortcoming or planning to return to it.

Reforming the system of thought, and correcting one's view of God, one's self, and one's guilt is the basis on which an acceptable and effective request for forgiveness is built. When one's mind changes, one's feeling changes, and when one's feeling changes, one's tongue is believed, and one's wounds are followed by good deeds.

Dimensional integration: Does this understanding eliminate the role of the tongue?

It is important to emphasize that highlighting the intellectual and psychological dimension of asking for forgiveness does not necessarily mean canceling the role of the tongue or the original meaning of the word (asking for forgiveness). Islam is a religion that balances the outward and the inward, between the action of the heart, the verbal action, and the work of the wounded.

- **Pronunciation is an expression and an acknowledgment:** Pronouncing forgiveness is an acknowledgment of one's shortcomings and an acknowledgment of shortcomings, and it is required by Shari'ah and has a reward and reward, as indicated by many texts.
- **Seeking forgiveness is an integrated process:** It can be said that the optimal asking for forgiveness is an integrated process that includes:
    1. **Intellectual awareness: realizing** mistakes and reviewing ideas.
    2. **A heartfelt feeling:** regret for what has been missed and hope in the mercy of God.
    3. **Verbal Confession:** Uttering a request for forgiveness.
    4. **Practical determination:** the determination not to return and to seek reform.

Deep understanding enriches the traditional understanding and does not necessarily cancel it, but rather emphasizes that words alone are not enough, and that the depth of seeking forgiveness lies in its effect on the mind, heart and behavior.

Asking for forgiveness and the keys to sustenance (the context of Surah Noah):

Some may wonder about the relationship of this deep understanding to the context of Surah Noah, where asking for forgiveness is directly linked to the rain falling, the abundance of money, children, gardens, and rivers. This relationship can be understood from several angles:

- **Sins as a barrier:** Sins (caused by wrong thoughts and behaviors) are considered a barrier that prevents blessings from descending to them. Sincere asking for forgiveness (which includes changing one's thoughts and behavior) removes this barrier.
- **Changing Minds Changes Reality:** When the people of Noah change their negative thoughts (disbelief, stubbornness, polytheism) and sincerely ask for forgiveness, this

inner change will inevitably lead to a change in their behavior and relationship with God and the universe, which will bring God's mercy and blessings.

- **Trust in Allah brings sustenance:** Seeking forgiveness, which purifies the mind from doubt and despair and cultivates trust in Allah, makes a person more positive, striving and trusting, and these are all the keys to sustenance and success.

Conclusion:

Asking for forgiveness, in this broad perspective, is not just a word to be said, but a way of life, and a continuous journey to purify oneself and reform one's mind. It is an invitation to review our negative thoughts, purify them with the light of certainty and hope, and replace them with positive thoughts that yield goodness in words and deeds. When we live in such depth, asking for forgiveness turns from a mere word into a driving force for change for the better, and indeed becomes a key to the doors of mercy, forgiveness and blessing in this world and the hereafter, in accordance with God's promise: **{He was forgiving}**.

94 "And His Throne Was on the Water": Decoding Divine Sovereignty and Cosmic Order

Surah Hud, ta'ati ayat-e-khata'a'aa'aa'l-'a'l-'a'a'l- (7) Latalma anshagal al-mafsron meaning "al-arsh" and "al-maa" fi haza al-mus'ah, wa'drat aghl al-tafsiraat al-taqlidiya hul-arsh al-maadi real yastavi super-maa'aa'i before the creation of al-samawaat wa'l-'ardh.

But can these words carry deeper connotations, symbols that reveal the nature of divine control and the order that governs the universe? A new interpretation, moving away from literal embodiment, proposes a different view of this key verse.

The Throne: Not a Chair but a Symbol of Sovereignty and Order

In this interpretation, the "throne" (the throne) is not seen as a physical chair or seat on which the Creator sits, for God is exalted from the similarity of His creation and from the need for a place or space "like which there is nothing like Him" (Al-Shura 11:11). Instead, the "throne" is understood as a powerful metaphorical symbol that expresses:

1. **Absolute sovereignty:** The throne represents the pinnacle of divine authority, control, and dominance over everything in existence. It is an expression of the undisputed king and authority.
2. **The Order of the Universe:** The throne symbolizes the precise divine order, and the governing laws that God has established to govern the universe, from the movement of the heavens and galaxies to the most precise laws of physics, chemistry, and biology. It is the cosmic "power structure" or "control center."
3. **Cosmic Law (Key):** More specifically, the throne can be considered the "universal law" itself. It is the set of divine principles and laws (the Sunnah of God) that ensure

the stability, flow and regularity of the universe. This law is the basis of everything, and it is the one that preserves the heavens and the earth.

Water: Not ordinary water, but a symbol of life and knowledge

As for "water" (water), instead of being interpreted literally, it is seen in this interpretation as a symbol of:

1. **The principle of life:** Water is the origin of material life as we know, "and We have made of water every living thing" (Al-Anbiya: 30). In this symbolic context, water may refer to the "pre-creation" state full of possibilities, to the primordial substance or potential energy from which life and orderly existence emerged. It represents the sea of infinite possibilities.
2. **Knowledge and Wisdom:** Just as water revives the dead earth, knowledge and knowledge revive minds and hearts. Water here may symbolize eternal divine knowledge, or wisdom that is the basis of creation and management. Knowledge is what gives "life" to understanding and insight.

"And His Throne Was on the Water": The Rule of Law over Life and Possibility

When these two symbolic concepts are put together, the meaning of "and His throne was upon the water" becomes as follows:

- God's absolute sovereignty, cosmic order, and governing law (the throne) existed, dominated, and were based on the principle of life, potential, and knowledge (water) even before the emergence of visible creation (heavens and earth).
- This means that divine law and order precede, surround, and control material creation. Life, knowledge, and all possibilities are subject to this supreme law (the throne).
- He points out that the universe did not arise from random chaos, but was founded on the basis of the order (throne) that governs the flow of life and knowledge (water).

Purpose: Affliction and Testing

We must not forget the context of the verse and its stated purpose: "... May he punish you which of you is the best in deed." The establishment of this divine order (the throne) on the principle of life and possibility (water), and the subsequent creation of the heavens and the earth, was all in order to set the stage for the test of man, a creature commissioned with free will, to show through his work how much he is in harmony with this divine order and following the guidance of his Creator.

Conclusion

The interpretation of the "throne" as a symbol of sovereignty, order and universal law, and "water" as a symbol of life, knowledge and potential, offers a more abstract and profound understanding of the Holy Verse. It distances us from simile and embodiment, and focuses on the greatness of the Creator through the greatness of His system and law that governs everything. This interpretation opens the door to further contemplation of the verses of God, for a deeper understanding of His Sunnah in the universe and in the human soul, affirming that everything in existence, from the atom to the galaxy, from the

drop of water to the throne of the divine authority, It follows a system, wisdom and purpose.

95 "And We created you, then We formed you": The journey of continuous creation and self-formation in the Qur'an

In Surah Al-A'raf, there is a pivotal verse that describes the beginning of the human story and God's honor for Adam: "And We created you, then We formed you, and then We said to the angels, 'Prostrate to Adam.'" (Al-A'raf: 11). "We created you" is usually understood as the initial creation of humanity, and "We have made you" is understood as giving form and physical form or discernment. But can this verse be read in greater depth, revealing a dynamic and continuous process that concerns each of us on our existential journey?

A new interpretive vision, based on symbolism and the psychological dimension, offers a different reading of these key words, transforming them from a mere narrative of a past historical event to a description of a living and ongoing process of the development of human consciousness.

"We created you": Creation as a process of continuous evolution, not a past event

According to this interpretation, "We created you" is not limited to the initial biological creation that has occurred and ended. It refers to a continuous and permanent process of "creation," which is **the intellectual and spiritual development** of man. It expresses the immense potential that God has deposited in each individual to grow, learn, and transcend. God "creates" in us the capacity to understand, the ability to believe, and the ability to change and evolve day by day. This "creation" is renewed with every new knowledge we gain, every spiritual insight we reach, and every challenge we overcome expands our perceptions It raises our consciousness.

"Then We Photographed You": Shaping Identity Through Life Experiences

If "creation" is the continuous process of evolution of potential, then "depiction" – "And then we photographed you" – represents, in this perspective, **the formation of the individual and unique identity of each human being**. This formation does not take place all at once, but is the cumulative result of life's experiences and experiences. Every situation we go through, every decision we make, every relationship we build, every success and every failure, contributes to our "portrayal", that is, to the contouring of our personality, to defining our values, and to refining our identity. It is a dynamic "image" process that is formed, changed and grows with the journey of life.

The Key: Man "Recreates Himself" Every Day Through His Choices

The essence of this vision is that man is not merely a passive product of an external process of creation and imagery, but an active partner in this process. Through **the conscious choices he** makes every day, man constantly re-creates and "images" himself. The choice of knowledge over ignorance, the choice of truth over falsehood, the choice of love over hate, the choice of evolution over inertia – all of these choices are like chisels that sculpt man's inner image and reshape his spiritual and intellectual reality. We are in a continuous process of "self-creation." We are responsible for the ultimate image we become.

Abstract: The Qur'an as a Mirror of the Self

This reading of the verse "And We created you and then shaped you" is an example of an exegetical methodology that seeks to make the Qur'an more than just a historical text or a set of judgments, but a **"mirror" for understanding the human self and achieving inner happiness**. This vision is based on:

1. **Symbolism:** The transformation of Qur'anic words and concepts from their direct physical or historical meanings into deep psychological and spiritual symbols and connotations that address the journey of individual consciousness.
2. **Criticism (implicit or explicit):** questioning or transcending traditional interpretations that may be considered rigid or incapable of addressing the challenges of the age and the complexities of the human psyche, or that focus on the external without delving into the inner meanings.
3. **Subjectivity (self-addressing):** Asserting that the Qur'anic discourse, in essence, is directed directly at the "human soul," and that each individual can and should find his or her own personal resonance and experience in the verses of God.
4. **Awareness and Practice:** The close connection between the understanding of these Qur'anic concepts in their symbolic depth and the practical application in one's life to achieve spiritual growth, inner peace, and freedom from psychological constraints.

In this way, the Qur'an becomes a living guide to elevating awareness, a deeper understanding of the secrets of the soul, and a roadmap for the ongoing journey of "creation" and "imagery" that we all embark on, which ultimately aims to achieve the best version of ourselves, and to get closer to our Creator.

96 From "Humans" to "Man": A Journey of Consciousness and Conflict in a Contemporary Interpretation of the Story of Creation – An In-Depth Look

Introduction :

This research does not merely provide another interpretation of the story of creation, but rather an attempt to re-read the Qur'anic text with a contemporary perspective that goes beyond traditional literal interpretations, and delves into the depths of symbolic

meanings and philosophical connotations. It is an invitation to reflect on the story of creation not as a past and finished historical event, but as an ongoing story embodied in the journey of human consciousness and its constant struggle between good and evil, between inertia and evolution, between blind followers and free choice. The research is based on a rigorous linguistic interpretation of Qur'anic verses, and introduces new concepts about key terms which form the fabric of the story: "Humans", "Man", "Blood", "Caliph", "Adam's Plan", "Paradise", "The Mole Tree", and the role of both "Iblis" and "Satan".

1. Humans and Man: The Duality of Existence and Consciousness:

- Humans: Pre-Consciousness:
    - The concept of "humans" here is not limited to the known human race, but extends to all living beings that arose from the first cell. It is the state of instinctive existence, in which beings follow the laws of nature and instinct, without awareness, perception, or the ability to choose.
    - This stage, which lasted for millions of years, witnessed the complete coexistence and harmony between living beings and the environment, with each organism fulfilling its specific role in the life cycle ("each has learned his prayers and praises").
- Man: The Dawn of Awareness and Responsibility:
    - The emergence of man represents a paradigm shift in the story of existence. It is "humans" who possessed consciousness, perception, and the ability to distinguish between good and evil, and therefore, the ability to choose and take responsibility for actions.
    - This fundamental transformation is what makes the story of creation a story of humanity par excellence, a story of struggle, development and elevation.

2. Blood: Paths of Life and the Prohibition of Intervention (Elaborate and Detailed):

- **Blood as a cosmic symbol:** The concept of "blood" here goes beyond its limited biological meaning, becoming a symbol of all the biological pathways that govern the universe and ensure its continuity. These pathways include:
    - **Physical paths:** such as the cycle of water in nature, the movement of the wind, the succession of seasons, and other natural phenomena that follow precise laws.
    - **Biological pathways:** such as food chains, reproduction, growth, development, and other vital processes that ensure the continuity and diversity of life.
    - **Spiritual and moral paths:** such as values, principles, and laws that regulate societies and achieve justice and balance.
- Prohibition of interference (in the symbolic sense):
    - "Prohibition of blood" here does not only mean abstaining from blood in the literal sense, but it is a prohibition against negative interference in these vital pathways. It is a warning against tampering with the delicate balance that governs the universe.

    - **Corruption and Shedding:** Any irresponsible or ill-considered interference in these pathways may lead to:
        - **Corruption:** Altering the natural course, causing disruption in the system (e.g., polluting the environment, changing the course of rivers, or spreading destructive ideas).
        - **Shedding:** Stopping the path altogether, leading to death or destruction (e.g., extermination of living species, deforestation, or literal bloodshed).

3. The Caliph: The Responsibility of Change and its Risks (Extended Explanation):

- Succession: Trust and Responsibility:
    - The Caliph is not just a ruler or a ruler, but he is the one who bears God's trust in the earth and succeeds Him in taking care of its affairs. It is a great responsibility that requires awareness, wisdom and justice.
    - The succession is not a privilege, but rather a mandate that requires the constant pursuit of reform and development.
- Difference and innovation:
    - To be a true caliph, a person must have the ability to think independently, come up with new ideas, and challenge the status quo.
    - The caliphate requires a "successor", i.e., a break with old ideas and outdated practices, and a quest for renewal and innovation.
- Risk of change:
    - The change sought by the Caliph may be positive (reform) or negative (corruption). This is where awareness and responsibility come into play in directing this change towards the good.
    - The objection of the angels (in the symbolic sense) is a warning of these dangers, and an affirmation of the importance of wisdom and contemplation at every step.

4. Adam's Program: Self-Improvement Plan (Deeper Detail):

- Adam: A symbol of the perfect man:
    - "Adam" is not just a given name for the first human beings, but a symbol of the perfect man, who seeks to fulfill the divine plan of self-improvement.
    - Adam is an integrated program, equipped with milestone traits, that aims to transform man from a state of instinctive existence to a state of full awareness and responsibility.
- Program Stages:
    - **Key Milestones: The** Prophets (Adam, Noah, the family of Ibrahim, and the family of Imran) represent the main milestones in this program, as each of them represents an advanced stage in the development of human consciousness and the embodiment of certain values and principles.
    - **Branches:** The program is divided into two main branches:
        - **The Children of Adam:** They represent the general line of the development of humanity, and include the prophets who came with general messages to all humanity.

        - **The Children of Israel:** They represent the special line that focused on the Israelites, and include the prophets who came with their own messages.
- Ultimate Goal:
    - The goal of the "Adam Program" is to reach the state of "messenger humans," that is, the human being who was able to activate all the forms of prophecies, to achieve a balance between the material and the spiritual, and to reach a high degree of awareness and responsibility.
    - The Prophet Muhammad (PBUH) represents the seal of prophecy, that is, he completed this program and brought the divine message to its climax.

5. The Garden of Adam and the Mole Tree: Symbols in the Earth (Numeration and Clarification):

- Adam's Paradise: Not a Geographical Place:
    - Analysis rejects the traditional understanding of heaven as only a physical place in the afterlife. The "Garden of Adam" is a state that can be achieved in this world, a state of contentment, happiness and harmony with oneself and with the universe.
    - It is a state of abundance and prosperity, in which one feels neither hunger (spiritual emptiness) nor nakedness (material imperfection).
- The mole tree: a symbol of forbidden knowledge:
    - The "mole tree" is not a real tree, but rather a symbol of forbidden knowledge, knowledge that transcends the boundaries of human consciousness and leads to corruption and misguidance.
    - Eating from the tree represents transgression, defying the divine will, and pursuing knowledge in illegal ways.
- Mole: Not eternal survival:
    - "Mole" in this context does not mean eternal life in the literal sense, but rather harmony with the laws of the universe, balancing body and spirit, and living in a state of inner peace and harmony with existence.

6. Iblis: The Catalyst for Evolution and Choice:

- Iblis: Not just evil:
    - The analysis offers a different view of the role of Satan, as he is not just an evil force that seeks to seduce and mislead man. Satan is the catalyst for evolution, and the force that drives man to think and choose.
    - His refusal to prostrate to Adam is not an absolute rejection of the divine plan, but rather an expression of disbelief in some aspects of it, and a desire to prove a different point of view.
- Iblis: The Other Choice:
    - Satan represents the other choice, the disobedient choice, the choice that defies the mainstream and asks difficult questions.
    - It is the force that drives a person to step out of their comfort zone, face challenges, and pursue knowledge and discovery.
- The Role of Satan in Activating Adam's Plan:

- By challenging Adam and tempting him, Satan pushes man to activate his instinct, use his reason, and make his own decisions.
- It is Satan who puts man to the true test, the test of choosing between good and evil, between blind following and enlightened consciousness.

7. The Devil: Activating Adam's Program with Controls (Additional Explanation):

Satan is the force that works to pervert Adam's plan, by seducing people and embellished falsehood for them.

Satan exploits man's weaknesses to achieve his goals.

Satan works in secret and in public.

Confronting the devil is by:

Awareness: Awareness of the existence of the devil and his schemes.

Will: The ability to resist temptation.

Seeking the help of God: Seeking help from God in the face of Satan.

Conclusion:

This research offers a contemporary interpretation of the creation story, which goes beyond traditional literal readings, and delves into the depths of symbolic meanings and philosophical connotations. It is an invitation to a new understanding of the Holy Qur'an, one that focuses on substance rather than form, and on meaning rather than letter.

This interpretation does not cancel out other interpretations, but rather adds a new dimension to them, and opens up wider horizons for reflection and reflection. It invites us to see in the story of creation a continuous story, embodied in our daily lives, in our inner struggles, and in our constant quest for perfection and elevation.

97 The concept of hunting in the Qur'an:

1. Literal (Direct) Meaning:

- **Sea fishing:** It refers to the process of extracting marine organisms (fish and others) to benefit from them as food or others. It is absolutely halal in Islamic law.
- **Wild hunting:** It refers to the process of hunting wild animals. It is forbidden for the mahram (in the case of ihram for Hajj or Umrah) and it is permissible in other cases.

2. Metaphorical (Symbolic) Meaning:

- Fishing the sea as a symbol of God's knowledge:
  - **Knowledge from the Most Merciful:** The sea, with its immensity and vastness, symbolizes the infinite knowledge of God. Benefiting from the sea (whether by artisanal fishing or by contemplating its creatures) is tantamount to receiving knowledge directly from God.

    - **God's Words:** The sea is a repository of God's inexhaustible signs and words, reflecting the vastness of His knowledge and wisdom.
- Hunting for land as a symbol of human science:
    - **Science from humans:** Hunting on land requires skills and techniques that humans acquire through learning, experimenting, and interacting with the environment. This represents the science that humans acquire from each other and through experience.

3. Sustenance and Supremacy and their Relationship to Hunting:

- **Hunting as a source of livelihood:** Hunting (of both kinds) is one of the means of livelihood that God has provided for man.
- Comprehensive sustenance (material and moral):
    - **Material:** It includes money, food, shelter, and everything that a person needs for his livelihood.
    - **Moral:** It includes tranquility, wisdom, opportunities, guidance, useful knowledge, health, and everything that enriches a person's life spiritually and intellectually.
    - **Al-Ayat al-Da'ala:** "Wa'ma'a'min da'ba'a'l-'a'i'a'" (Hud: 6).
- Spiritual Supremacy and True Sustenance:
    - **Taqwa is the key to sustenance:** True sustenance and spiritual transcendence are linked to God's piety. The more a person fears his Lord, the more God opens the doors of sustenance for him and makes his affairs easy for him.
    - **Al-Ayyat al-Da'laah:** "Wa'man ya'ta'a'l-'allaah ya'a'l-ma'a'a'l-ma'a'l-ma'a'a'l-'a', wa'a'r'a'l-'a', 'wa'a'r'a'a', 'a'l-'a'a', 'A'l-ta'a'l'a', 'A'l-Ta'ala' (Al-Talaaq: 2-3).
    - **Meaning:** Taqwa brings man not only material sustenance, but also moral sustenance (such as blessing, success, and happiness), and opens doors to goodness that he did not expect.
- **Trust in God:** Understanding that sustenance from God (whether material or spiritual) enhances reliance on Him, and pushes a person to seek and take reasons with confidence that God is the sustainer.

4. Provisions related to hunting:

- **Permissibility and prohibition:** Fishing for the sea is absolutely permissible, while fishing on land is forbidden for the forbidden.
- **The wisdom of the prohibition:** The prohibition of hunting righteousness on the forbidden has several rulings, including focusing on worship, testing patience, and perhaps preserving the environment.
- **Punishment:** Whoever violates the rules of hunting (especially the forbidden) shall be punished in detail in the Qur'an.

Conclusion:

The concept of hunting in the Qur'an goes beyond the narrow meaning to include broader dimensions related to the knowledge of God, sustenance (both material and moral), spiritual transcendence, trust, and legal rulings. It connects the material world with the spiritual world, and reminds us that everything in the universe is God's plan and

harness, that piety is the key to true sustenance and spiritual transcendence, and that we must seek, work, and rely on God in all our affairs.

98 THE DIFFERENCE BETWEEN "ANGELS", "ANGELS", AND "SPIRIT":

First: The World of Command and the World of Creation

1. **The world of the matter:** It is the world of the unseen and the divine will, and it includes:
    - **Allah:** He is the First and the Manifest.
    - Sub-order: It includes:
        - The Hidden Matter: It is related to the soul and tranquility.
        - Prophethood.
        - Types of download and how it happens.
        - The command of Allah.
    - The apparent command: It includes:
        - Subjective phenomenon: It is related to nouns.
        - The Qur'anic phenomenon: It includes letters, reading, and successive copies.
2. **The world of creation:** It is the material world that we live.

Second: "The Queen"

- **Category:** "The Queen" (by ye) under "The Command", specifically under "The Keys to the World of Command, Faith and the Believers".
- **Function: The** text associates "queen" with "possessing power", "overcoming obstacles", and "surviving the devil's net".
- **Suggested Interpretation:** Based on this classification and function, the "queen" (balya) in this text can be interpreted as **divine or inspirational** powers, given to believers to help them overcome obstacles and achieve victory and salvation.

Third: "The Angels"

- **Category:** "Angels" (in Hamza) under "Collection of Works" and "Types of Angels".
- **Function: The** text associates "angels" with:
    - **Evangelization and Warning:** "Messengers of Glad Tidings and Warnings."
    - **Revelation and Inspiration:** "Downloading Books", "Verses of Evidence".
    - **Conservation and protection:** "Keepers" (in another context).
    - **Fighting and supporting:** (as in the verse of Al-Imran 125).
- **Traditional Interpretation:** This classification and function is largely in line with the traditional interpretation of angels in Islam, as they are seen as **luminous creatures** created by God to obey Him and carry out His commands, and they have multiple functions related to revelation, protecting believers, and carrying out God's will in the universe.

Fourth: "The Soul"

- **Classification:** "Spirit" is under "The Subconscious Order", and it is related to "tranquility" and "commandments".
- **Function: The** text connects the "soul" to:
  - **Divine Support:** "A Movement from God to Support the Messengers."
  - **Inspiration and Revelation:** (as in the context of the "faithful spirit").
  - **Tranquility and tranquility:** (as in the context of "tranquility").
- **Interpretation**: Based on this classification and function, the "Spirit" can be interpreted as **a special divine force**, which gives the prophets and believers support, inspiration, and reassurance.

Conclusion:

1. Malika (Balya): It can be understood as "moral or spiritual forces" that are given to believers as a "special help" to overcome life's challenges. They are not necessarily beings, but rather "divine energy or supply" that helps to achieve spiritual and moral victory. [Disambiguation: Not Beings, but Powers/Energy of Believers]
2. Angels (by Hamza): They are "created beings of light", forming an "organized army" that carries out the commands of the Spirit (Gabriel and Mikael) and the commands of God in general in the universe. Their functions are varied and relate to the execution of the divine will in the world of creation. [disambiguation: created beings, an organized army of spirit and God]
3. The Spirit: They are "two high beings in the world of matter", namely Jibril and Mikael, peace be upon them. They represent a "supreme mediator" between God and the prophets and messengers. They are the source of revelation, command, and guidance for the angels, and they carry "divine power and authority" to carry out God's will. [Clarification: Two High Entities, Supreme Mediator, Source of Command and Revelation]

99 The Qibla: From the Direction of Prayer to the Compass of Existential and Intellectual Life

When the "qibla" is mentioned in the Islamic context, the mind turns directly to the Kaaba in Mecca, the unified physical direction to which Muslims turn in their prayers five times a day. It is a symbol of unity, a focal point of worship, with deep historical and spiritual connotations. But can the concept of the "kiss" encompass a broader meaning, beyond mere geographical orientation to become a compass that guides the entire course of life?

A deeper understanding suggests that the "kiss" is not only a point to which we turn with our bodies in prayer, but is also, symbolically and more comprehensively, **the existential, intellectual, and spiritual direction** that guides human life, decisions, and values. It is **the set of principles, beliefs, fundamental values, and ultimate goal** that form the center of an individual's life and determine their destination on their earthly journey.

Transcending the Literal Meaning: Towards the Kiss of the Heart and the Mind

The real achievement of this renewed understanding lies in expanding the significance of the qibla. Instead of being confined to moments of prayer, it becomes a continuous state of conscious orientation. Your true qibla, in this broader sense, is:

- **What you really magnify:** What ideas, principles, or goals are the top priority in your heart and mind?
- **What you are pursuing:** What is the ultimate goal that directs your efforts and energies?
- **What governs your choices:** What is the value system that you rely on when making big and minor decisions in your life?

In this sense, someone's kiss may be money, power, fame, knowledge, service to others, or God's pleasure. The kiss here is the true "idol" that guides a person's behavior, whether he realizes it or not.

The Inherited Kiss vs. the Chosen Kiss: A Journey Toward Consciousness

This understanding raises an important distinction between two types of kiss in a person's life:

1. **The inherited kiss (the kiss of birth) is the** intellectual and moral orientation that a person imbibs almost automatically from his first environment – family, society, prevailing culture. It is the "first kiss" that we often find ourselves on without a conscious choice of our own. This inherited kiss may or may not be valid, but it often lacks individual scrutiny and deep conviction based on thought. It is more like the "kiss of tradition."
2. **The Chosen Qibla (Qibla of Consciousness):** It is the direction that a person chooses for himself consciously and of free will after a journey of searching, questioning, thinking, criticism, and reflection. It is the Qibla that an individual reaches after examining the inherited Qibla, comparing it with others, and choosing with conviction and insight the destination that he considers to be the right or most suitable for him. This transition from the inherited Qibla to the Chosen Qibla represents a milestone of intellectual and spiritual maturity, and it is the essence of the call of the prophets and messengers to free minds from the shackles of blind tradition. It is the "Qibla of Investigation."

The importance of choosing the kiss consciously

The call to consciously choose the kiss is an invitation to take responsibility for life. It is an invitation not only to find our fathers and our communities, but to embark on a personal journey to discover the truth and determine the direction we want to go. This requires:

- **Contemplation and contemplation:** the use of the mind to understand the universe, life, and the purpose of existence.
- **Seeking knowledge:** Not sufficing with axioms and striving for a deeper understanding.
- **Intellectual courage:** the ability to question heritage and challenge prevailing ideas.
- **Sincerity in Seeking:** Sincerely Seeking the Truth.

Conclusion

The concept of the "Qibla" as an existential and intellectual orientation enriches our understanding of religion and life. It transforms the Qibla from a mere spatial ritual to an inner compass that constantly guides our path. It reminds us that the journey of faith and consciousness requires us to move from the "inherited Qibla" that we may be by virtue of custom and tradition, to the "Chosen Qibla" that we adopt with conviction and insight, thus uniting the kiss of the body in prayer with the kiss of the heart and mind in all matters of life, consciously moving towards what we believe and seek.

100 The Grand Mosque and Al-Aqsa Mosque: The Journey of Consciousness from Established Tradition to the Farthest Horizon

The concepts of "Grand Mosque" and "Al-Aqsa Mosque" occupy a central place in Islamic consciousness. The first is the qibla of the Muslims and the desire of their hearts, and the second is the path of the Prophet (peace and blessings of Allaah be upon him) and his ascension to the highest heavens. These sacred places are connected by deep historical, spiritual and ritual dimensions. However, can these names, with their symbolic weight, carry deeper connotations that go beyond the spatial dimension and touch on man's inner journey towards knowledge and awareness?

A new interpretive vision offers a symbolic reading of these concepts, transforming them into landmarks on the map of human consciousness and the human psyche.

The Grand Mosque: The Symbol of the Safe Circle of Inherited Beliefs

In this symbolic interpretation, the "Sacred Mosque" is not only seen as the physical building in Mecca, but also as a symbol of:

1. **Inherited Beliefs:** The Grand Mosque represents the starting point, origin, intellectual and doctrinal environment in which a person is born and received as a Muslim. It symbolizes the established traditions, social norms, and convictions that an individual imbues from his surroundings without questioning or criticism, often without questioning or criticism.
2. **Comfort Zone:** It is the safe and familiar circle of knowledge and convictions. It provides a sense of belonging, identity, and stability, but staying within it without seeking to expand may lead to intellectual and spiritual rigidity.
3. **The foundation and the starting point:** It is the necessary foundation from which we start, the base on which we are based, but it is not necessarily the final destination of the journey of consciousness.

Al-Aqsa Mosque: A Symbol of the Farthest Horizon for Spiritual and Cognitive Growth

At the other end of this symbolic journey comes the "Al-Aqsa Mosque." The word "Al-Aqsa" means "farthest away." In this interpretation, the Al-Aqsa Mosque does not merely represent a geographical location in Jerusalem, but symbolizes:

1. **The Ultimate and Ambitious Goal of Knowledge:** It represents the distant horizon, the desired goal of continuous spiritual and cognitive development. It is a symbol of the relentless pursuit of deeper understanding, more comprehensive knowledge, and higher consciousness.
2. **Transcending the comfort zone:** Reaching Al-Aqsa inherently requires stepping out of the realm of the familiar (the symbolic Grand Mosque), challenging the Muslims, and exploring new horizons of thought and spirit. It represents a permanent state of quest and elevation, not a fixed final arrival station.
3. **Continuous spiritual growth:** It is a symbol of spiritual elevation, and it is a never-ending journey to a deeper understanding of divine and cosmic truth.

"Fa'l-wa'l-wa'l-ja'ah al-'a'l-'a'a'ah": "The limits of the limits?".

Here comes the interesting interpretation of the word "shatra" in the divine command to go towards the Sacred Mosque (al-Baqarah: 144). The common interpretation is "towards", "spontaneously", or "side". However, if we take the other meaning of the word "shatra" which is "part", "edge" or "had", the meaning of the verse may change radically in this symbolic context.

Rather than just a move toward the center of tradition, it may become an invitation to:

- **Standing on the boundaries of the inherited:** "Cover your face with the boundary (boundaries/edges) of the Grand Mosque (inherited beliefs)." This may mean an invitation to examine these beliefs, to stand on their boundaries, and to realize their scope and endpoints, in preparation for transcending them.
- **Using heritage as a starting point, not an end point: It** is not necessarily a rejection of heritage (the Grand Mosque), but rather an understanding of its boundaries ("its parting") and using it as a conscious starting point towards the farthest horizon (Al-Aqsa Mosque).
- **Breaking out of the closed circle:** Focusing on the "edge" of the comfort zone is the first step to get out of it and strive towards the "maximum."

Israa's journey as a model:

The Prophet's journey of Isra', from the Grand Mosque to the Al-Aqsa Mosque, can be seen as the archetype of this symbolic journey of consciousness. It is a transition from the solid foundation (Mecca/Haram) to the farthest horizon of knowledge and spiritual ascension (Jerusalem/Al-Aqsa), as a prelude to the ascension to the presence of God.

Conclusion

The redefinition of the "Grand Mosque" as a symbol of heritage and intellectual comfort zone, and the "Al-Aqsa Mosque" as a symbol of the continuous pursuit of knowledge and spiritual growth, and the interpretation of "Shat" in the sense of boundaries, offers a dynamic reading of the Qur'an that makes it a constant incentive to question, evolve and

not rest on inertia. It transforms the sacred text from a mere map of geographical places to a map of the journey of human consciousness, calling on each individual to examine his inherited "qibla" and consciously seek towards the "maximum" of understanding, knowledge and closeness to the truth that he can reach.

101 The "Centrist Nation" as a Campaign of Responsibility:

1. .Moving from static "charity" to active "responsibility":
    - A common interpretation emphasizes that "wasat" means choice and the best (as in the words of the Almighty: "You were the best nation that was brought forth for the people"). This may sometimes be understood as a self-advantage that grants status without the need for continuous work.
    - The explanation proposed here links "wasatiya" (from the verse "Likewise We made you a nation in the middle, so that you may be martyrs for the people, and the Messenger will be a martyr for you") directly to the function mentioned in the same verse: **to bear witness to the people**.
2. The meaning of "middle" as a link and balance:
    - The centrist nation is in the position of "penny." It is not the original source of the message (this is the Prophet/Revelation), and it is not just a passive recipient like the other nations that have not received the last message or its craft.
    - It mediates in the sense that it carries the trust (the message) from the source to convey it and embody it in front of others (people). It is the criterion by which it is judged, and the witness that is cited.
3. Certification as a Reporting and Enforcement Responsibility:
    - "Martyrs to the people" does not only mean watching, but also means establishing an argument and presenting a model. Testimony is in word (reporting and calling) and in action (applying the method to be an example).
    - This testimony requires a deep understanding of the message, a faithful representation of it in reality, and a relentless pursuit to convey it to others with wisdom and good advice.
4. Linking Moderation to the Practical and Ethical Role:
    - This interpretation makes "moderation" not just an attribute (e.g., balance and moderation), but **a function and a function**.
    - This task entails a huge moral responsibility: honesty in transmission, justice in testimony, patience in the hardship of reporting, compassion for people, and setting a good example.
    - Failure to fulfill this responsibility is not just a shortcoming, but a betrayal of the "middle" position that God has honored them with.

Conclusion:

This proposition presents the "middle nation" not as an entity with an absolute and inherited "advantage," but as a bearer of a great "responsibility." Moderation here means entrusting the task of bearing witness to the truth before humanity, and mediating between the guidance of prophecy and the people's need for it. It is an interpretation that gives rise to a sense of duty and urges diligent work to achieve the purpose of this moderation, which is to establish God's argument for His creation through a nation that testifies to Him in word and deed.

102 Sufism in Islamic Heritage and the Noble Qur'an: A Multifaceted Concept

The terms "foolishness" and "foolishness" are among the terms that are strongly present in the Holy Qur'an and Islamic tradition (Sunnah, scholarly sayings, and jurisprudence). It is a concept that goes beyond mere "ignorance" or "lack of reason" in its superficial sense, to deeper behavioral, ethical, intellectual and financial dimensions. Understanding this concept is essential to grasp important aspects of Islamic directives related to the behavior of the individual and society.

1. Linguistic Meaning:

The linguistic root (s.f.h.) revolves around the meanings of lightness, turmoil, movement, and lack of mind or dream. It is said: "The winds blow the branches", i.e., their tilt and movement. Foolishness has lightness, recklessness, and a lack of sobriety and wisdom.

2. Insults in the Holy Qur'an:

The Holy Qur'an has used the terms "foolishness" and "foolishness" in various contexts, which indicates its multifaceted aspects:

- Al-Safa means rejecting the truth and turning away from guidance:
    - In the face of the call to faith, the believers were described as fools, and the Qur'an responded to them as the true fools because of their ignorance of the truth and their choice of error: "And when it is said to them, 'Believe as the people believe,' they say, 'I believe as the foolish believe,' but they are the fools, but they do not know" (Al-Baqarah: 13). Here, foolishness is the inability to see the true interest and choose what is harmful over what is beneficial in the matter of the hereafter's destiny.
    - Some people's objection to changing the qibla has been described as the statement of the foolish, because it is an objection to a divine command based on wisdom that they do not understand: "The foolish among the people will say what they have said about their qibla that they were on..." (Al-Baqarah: 142). Here, the sin is related to the objection without knowledge or understanding, and the adherence to falsehood.

- Sefa means financial misconduct and incapacity to manage funds:
    - This is the most famous meaning in the practical and jurisprudential context. Allah commanded the guardians not to hand over money to those who do not dispose of it well in order to preserve it and their interests and the interests of society: "And do not give to the foolish your money which Allah has made for you to stand up, and provide for them with it, and clothe them with it, and say to them a good word" (Al-Nisa: 5).
- Al-Safa means recklessness and committing sins that bring punishment:
    - The Prophet (peace and blessings of Allaah be upon him) said: "... It's a matter of fact that the prophet (peace and blessings of Allaah be upon him) said, "I'm going to be a man, i'm going to be a man. It's a matter of pride..." (Al-Araf: 155). Hanna, al-Safa ya'athal al-ta'ifa wa'l-mathura al-ta'i ta'ilaf amr allah watstujab rage.

3. Silva in the Sunnah and Tradition:

- **The Sunnah of the Prophet (peace and blessings of Allaah be upon him)** warned against mixing with fools, wasting money, obscene and obscene speech, and anger that leads to reckless behavior. All of these can fall under the umbrella of sulfury in its various meanings.
- **Islamic jurisprudence:** Based on the verse of Surah Al-Nisa' (5), the jurists have developed the provisions of "stone on the sinner", which is to prevent him from disposing of his money himself to protect him and his money, and appoint a guardian or guardian to manage his financial affairs until he proves his senses. This clarifies the practical and legal dimension of the concept of financial suffrage.
- **Sayings of scholars and writers: They** have expanded the description of the manifestations of absurdity to include: haste in matters, lack of patience, speed of anger, revealing secrets, trusting those who are not worthy, speaking about what does not mean, mocking others, and hurtful hurtful words.

4. Hurtful speech as one of the manifestations of foolishness:

The interpretation that links swearing with hurtful and hurtful speech is a valid and important one, and falls under the broader concept of swearing. Why?

- **Evidence of light-mindedness:** Using speech as a weapon of abuse rather than as a tool for constructive communication reflects a lack of wisdom and equanimity.
- **Miscalculation of consequences:** A fool may not realize the devastating impact of his words on the psyche of others and on social relationships.
- **Poor self-control: Getting** carried away by anger, arrogance, or the desire to insult to make hurtful words is a form of recklessness and indiscipline.
- **Contrary to moral guidance:** Islam emphasizes good words and the preservation of the tongue ("Say good to the people", "The Muslim is the one who delivers the Muslims with his tongue and his hand"). Offensive speech is behavior that is contrary to high morals, which can be considered moral foolishness.

Conclusion:

Silliness in the Islamic heritage and the Qur'an is not just a mental attribute, but rather a comprehensive concept that describes a deficiency or defect in several aspects:

- **Doctrine and Thought:** Rejection of Truth and Guidance.
- **Financial management:** Mishandling of money.
- **Behavior and morals:** recklessness, haste and anger, and doing what is harmful.
- **Communication:** The use of hurtful and hurtful words.

It is the opposite of "wisdom", "wisdom" and "dream". Recognizing its various manifestations is an invitation to the Muslim to avoid these qualities and behaviors, and to strive for balance, wisdom and rationality in all aspects of his life, whether in his relationship with his Lord, himself, money, or others.

103 THE CONCEPT OF "EAST AND WEST"

1. The East as a Source and the Beginning of (Sunrise):
   - **The Sunrise of Consciousness:** The East represents the moment of the emergence of the idea, the first inspiration, the instinct, the intuitive, the first question that initiates the journey of search. It is the starting point, where light (knowledge) begins to emerge from darkness (ignorance or ignorance).
   - **Intuition and Radiance:** The East may also symbolize the intuitive, illuminating, or spiritual aspect of knowledge, which suddenly appears as a sunrise.
   - **Bully and Energy:** Represents the beginning, the initial enthusiasm, the unrefined energy of knowledge that has not yet been experienced.
2. The West as the End and Maturity of (Sunset):
   - **The Sunset of Trial and the Harvest of Wisdom:** The West marks the end of a cycle of learning and experimentation. Just as the sun in the West has completed its journey in the sky, the consciousness in the West has gone through trials, gained experiences, and reached the stage of maturity and integration.
   - **Analysis and critical thinking:** The West may symbolize the analytical, logical, and contemplative aspect of knowledge, which comes after gathering information (which began in the East) to evaluate it and derive wisdom from it.
   - **Serenity and depth:** Sunsets are often accompanied by warm colors and a sense of serenity and contemplation. The West may symbolize calm wisdom, deep understanding that comes after the hustle and bustle of research and experimentation, and the ability to see the bigger picture.
   - **Completion of the cycle and preparation for a new beginning:** Sunset is not an absolute end, but rather a prelude to the night followed by a new sunrise. This symbolizes that maturity and wisdom (the West) are not the end of knowledge, but rather a preparation for a new cycle of consciousness that begins in a new "East," perhaps on a deeper level.

The power of this metaphor:

- **Dynamism and Movement:** It connects consciousness to a natural and permanent movement (sunrise and sunset), suggesting that consciousness is not a static state but a continuous process.
- **Integration:** It offers an integrated view of consciousness that includes beginnings and ends, intuition and analysis, primordial energy and quiet maturity. You do not prefer the East to the West or vice versa, but rather see them as two complementary stages in one journey.
- **Poetic Depth:** It uses powerful cosmic symbols (sun, sunrise, sunset) that have a deep resonance in the human psyche.
- **Transcending geopolitics:** It allows to speak of the "East" and "West" consciousness within any individual or civilization, away from the usual geographical, political, or cultural divisions.

Conclusion:

This metaphorical interpretation of East and West as a symbol of the rising and setting of consciousness is an insightful and enriching insight. It transforms spatial trends into temporal and evolutionary stages in the journey of human knowledge and wisdom. The East is the seed of consciousness, and the West is the fruit of experience and the maturity of wisdom, both of which are integral to the continuous cycle of knowledge and understanding.

104 THE IMPORTANCE OF CRITICAL THINKING AND THE PURSUIT OF KNOWLEDGE:

This dual emphasis on **critical thinking** and the constant pursuit of knowledge is the cornerstone of building a mature and responsible individual and collective consciousness. They are two sides of the same coin: the serious pursuit of truth and understanding.

1. The importance of critical thinking and rejection of blind imitation:

- **Breaking the Chains of Inheritance:** Blind imitation (whether of parents, society, or figures of authority) may convey the wrong as well as the right. Relying on it without scrutiny means relinquishing individual responsibility to validate beliefs and ideas.
- **Activating the Mind as a Tool for Discernment:** Emphasizing critical thinking is an explicit invitation to use the tool with which God has distinguished man (reason) in the most important aspects of his life: his beliefs and convictions. It means analyzing, comparing, evaluating evidence, looking for contradictions, and not accepting axioms without proof.
- **Reaching firm personal convictions: The** knowledge or belief that comes from research, criticism, and reflection is deeper and more entrenched than that acquired by pure imitation. It becomes part of one's being, not just a mask to wear.

- **Immunity to deception:** In an age of information flow (and disinformation), critical thinking becomes a vital necessity to sort out the wheat from the fat, and the truth from the falsehood. Without it, the human being becomes vulnerable to manipulation and subjugation.

2. The importance of the constant pursuit of knowledge and non-stopping:

- **Knowledge is a shoreless sea:** acknowledging that knowledge is renewed and vast is a motivation to continue researching. Stopping means intellectual rigidity and being satisfied with little, while the truth may be deeper and broader than has been reached.
- **Intellectual humility: The** constant pursuit of knowledge requires humility and the recognition that no matter how knowledgeable a person is, there is still much to learn ("You have only a little knowledge"). This protects against intellectual arrogance that may lead to the closure of learning.
- **Development and maturity of understanding:** Understanding is not a static state. With the passage of time and the acquisition of new knowledge and experiences, an individual can re-evaluate and mature his previous understanding. Continuing to strive ensures this development.
- **A journey, not a destination:** The emphasis on "constant pursuit" makes knowledge a continuous journey of exploration, not just a goal that a person reaches and then stops. This gives the learning process a constant vitality and passion.

Conclusion:

The text makes a strong call for:

- **Intellectual emancipation:** by rejecting blind imitation and practicing conscious criticism.
- **Cognitive dynamism:** by encouraging continuous research and not relying on gains.

They are prerequisites not only for correct understanding, but also for individual growth and civilizational advancement. A person who thinks critically and strives tirelessly is a person who is able to consciously understand the world around him and contribute positively to its development.

105 Emphasizing the Conceptual Dimension of the Qur'an:

Clarification and elaboration of this principle:

1. **The Qur'an is not a specialized book (in the modern sense):** the Qur'an is not a book of physics, biology, or history in a purely academic sense. Although it contains accurate and astonishing historical, scientific, and cosmological references, its primary purpose is not to provide the details of those sciences per se.

2. **The Goal is Guidance and Conceptual Construction:** The fundamental purpose of the Qur'an is to guide man and build his conception (concept) of God, the universe, life, man himself, the purpose of his existence, and the system of values and ethics that must govern his behavior.
3. **Concepts as the essence of meaning:** Qur'anic verses, even those that appear to be descriptive, anecdotal, legislative, or scientifically indicated, carry within them **central concepts**.
    - Cosmic Verses: They do not aim to present abstract scientific facts, but rather to consolidate the concept of the greatness, power and wisdom of the Creator (Tawhid), the concept of the universe as an open book full of verses that indicate God, the concept of order and balance in creation, and to invite man to contemplate and contemplate this creation.
    - Qur'anic Stories: It does not aim at a detailed historical narrative, but rather to provide a lesson and exhortation, and to consolidate concepts such as the Sunnah of Allah in the nations, the consequences of obedience and disobedience, the importance of patience and steadfastness in the truth, and God's mercy to His prophets and saints.
    - **Legislation and Provisions:** It aims not only to regulate outward behavior, but also to establish deeper concepts such as **justice (justice), mercy (mercy), interest (interest),** and **the preservation of the five necessities** (religion, soul, intellect, offspring, and money), which are known as **the purposes of the Sharia**.
4. **Beyond Literalism to Spirit and Purpose:** Emphasizing the conceptual dimension is an invitation to go beyond standing at the appearance of the word (literalism) to understanding **the spirit of the text and its higher purposes**. This opens the door to a deeper and more flexible understanding, and allows the Qur'anic text to address all times and places by presenting holistic principles and concepts that can be applied in renewed contexts.
5. **Integration between the apparent and the subtle:** This does not mean neglecting the apparent or linguistic meaning, but rather considering it as the gateway to understanding the deeper meanings and the overall concepts. There is an integration between the word and the meaning, between the apparent and the subtle, between the partial judgment and the total purpose.

Why is this confirmation important?

- **The Qur'an preserves its universality and eternity:** the major concepts transcend the boundaries of time, place, and changing scientific disciplines.
- **Prevents intellectual rigidity:** Adhering to craftsmanship can lead to difficulty dealing with new developments, while understanding concepts gives flexibility and a broader vision.
- **Scientific research is guided:** Understanding the conceptual dimension of the cosmic verses guides the Muslim researcher to see science as a way to increase faith and glorify the Creator, and not just to prove a literal miracle that may change with the change of scientific theories.

- **Deepens contemplation:** invites the reader to dive beyond words in search of the basic messages and concepts that the Qur'an wants to consolidate.

Conclusion:

To say that the Qur'an is "conceptual" at its core is an awareness of its nature as a comprehensive book of guidance that offers an integrated view of the world and its core values. It is an invitation to understand it not only as a text with a direct literal meaning, but as a sea of concepts, principles, and values that form the basis of Muslim consciousness and behavior, and require constant reflection to explore their depths and apply them in life.

106 The relationship between the Arabic language and the language of the Qur'an:

- **Two distinct languages: The** text indicates that the language of the Qur'an (the language of the Qur'an) is different from the traditional Arabic language. This means that understanding the Qur'an requires more than just knowledge of the Arabic language.

107 The angels (Gabriel and Michael):

- **Angels and angels are words found together in the original manuscript of the Qur'an that have different meanings.** Like demons, negative thoughts revolve around human thoughts, but angels are the same traditional concept of angels.

Ba'aa'l-'aa', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a

Application: "Gabriel" symbolizes revelation or knowledge, and "Michael" symbolizes justice or the correct measurement of things.

108 Overall Vision:

- **Symbolism:** The transformation of religious texts into psychological and spiritual concepts.
- **Criticism:** Rejection of superficial traditional interpretations.
- **Subjectivity:** Emphasizing that the Qur'an addresses the human soul.
- **Awareness:** The connection between a deep understanding of texts and the achievement of happiness.
- **Contemplation:** The Qur'an calls for contemplation, not unconscious adherence to traditions.

- **Bad deeds and sins: We** must distinguish between them, for sins are forgiven by repentance, while bad deeds are corrected by good deeds.
- **Asking for forgiveness:** It must come from the heart, and it must be accompanied by a real change in thoughts and behavior.
- **Reflection:** We must think deeply, seek the truth, and apply the teachings of religion to our daily lives.

109 Dismantling "What the Seven Eats": From Forbidden Food to a Call for Innovation

The phrase "what is eaten by the seven," which is mentioned in Surah Al-Ma'idah as one of the forbidden foods, carries with it deeper dimensions than just the direct literal meaning. Metaphorical interpretation links this prohibition to fundamental concepts such as innovation, scientific research, and the ethics of commercial dealings such as buying and selling.

Physical and literal meaning:

To begin with, "what ate the seven" is traditionally understood as the remains of a prey that has been preyed upon by a harmful animal (such as a lion or a wolf) and has not been given legal intelligence before its death. Its ruling is that it is forbidden, just like a dead animal, based on the explicit Qur'anic text.

Diving into the Depths: Metaphorical Interpretation:

However, the explanation that has been drawn offers a broader view:

1. **"Eating" as assimilation and assimilation: The** word "eat" was not seen in its narrow sense (eating), but was linked to its linguistic root and the concept of "whole", to signify assimilation, comprehensiveness, integration, and the consumption of all available means. To "eat" something means to exhaust it or to mix with it completely.
2. **The "Seven" as a symbol of the leading intruder: The** seven does not mean only the predator, but it is a symbol of the initiator, or the pioneer who breaks into a field (scientifically, commercially, etc.), takes risks, and exhausts all known methods and means in his "battle" or pursuit of a certain goal.
3. **"What Ate the Seven": The Remnants of Failure and a Consumable Approach:** Based on the above, "What Ate the Seven" metaphorically becomes the **failed outcome or dead end** left by that pioneer ("the seven") after he had exhausted all his means *in a certain way* and did not succeed. It represents the methodology that has proved to be useless, or the idea that has been consumed and can no longer produce.
4. **"Prohibition" is a prohibition against repeating failure:** Prohibition here goes beyond food to include **the prohibition of blind imitation and the repetition of the same failed experiment with the same tools and methods** that the "Seven" used and proved to be a failure. It is a warning against falling into the trap of intellectual and practical inertia, wasting time and effort on sterile paths, and expecting different

results from the same premises (which comes close to the definition of insanity as attributed to Einstein).

Link to buying and selling:

This deep understanding is related to the concepts of buying and selling:

- **Selling (Conscious):** Represents transparency, clarity, and the presentation of the product (whether it is a commodity or an idea) in all its aspects, positive and negative.
- **Buying (evil):** Represents a conscious choice based on a clear vision after the spread and presentation of an object.
- **Contrast:** While "eating seven" (figuratively) represents the consumption of failure and inertia, conscious buying and selling represents an exchange of "living" value based on clarity and integrity. Integrity in dealings Avoids being "seven" (exploited) or "prey" (blind imitator of failure).

Practical Application:

This interpretation is not just a theoretical reflection, but has clear practical applications:

- **In scientific research:** It is an explicit call to avoid "eating the past" i.e. repeating research that has proven to be unsuccessful or unfeasible. Instead, build on previous studies ("review the literature"), identify gaps ("what the seven left"), and then innovate with new tools and methodologies ("changing the environment and tools").
- **In Entrepreneurship and Economics:** It is a warning against imitating failed business models or engaging in ill-considered "predatory" investments, while emphasizing the importance of transparency and innovation in delivering value.

Conclusion:

The phrase "what the seven eaten," according to this analysis derived from our dialogue, transforms from a mere food taboo to a profound philosophy that urges critical thinking, calls for transcending blind tradition, and stimulates innovation and renewal. It is a reminder that wisdom lies not only in following the rules, but in understanding their spirit and consciously applying them to avoid expendable paths of failure and to pursue all that is alive and productive.

110 The Subject of Disbelief from a Qur'anic and Linguistic Perspective

1. Correcting the concept of disbelief:

It is not denying the existence of God: Disbelief is not necessarily a denial of the existence of God, but rather a broader concept.

Disbelief is actually related: disbelief determines the act that a person has disbelieved, not just a belief.

Disbelief in the Taghut: Disbelief in the Taghut is a praiseworthy thing, while disbelief in Allah and His blessings is reprehensible.

2. Disbelief in the language and the Qur'an:

Not covering and covering: Most of the commentators believe that kufr is covering and covering, citing a verse from Surah Al-Hadid.

Ijtihad in Interpretation: The lecturer questions this interpretation and cites another verse from Surah Al-Fath to prove that the disbelievers are not necessarily the sowers.

Kufr is abstinence: Kufr is not just a cover or a cover-up, it is refraining from doing something that should have been done.

Infidelity is rewarded by fleeing: An infidel is one who rewards you with flight rather than thanksgiving.

The opposite of disbelief is thanksgiving: The opposite of disbelief is thanksgiving, not faith as some people think.

3. Analysis of the structure of the word "kufr":

K + Ferr: Disbelief consists of "k" (sufficiency) and "flee" (escape).

The infidel is rewarded by fleeing: The infidel is the one who rewards you by fleeing instead of thanking.

4. Examples from the Qur'an:

Atonement: Atonement is something that rewards flight and allows for the transgression of sin.

Disbelievers: Disbelievers are not the plural of disbelievers, rather they are harmful behaviors that lead to disbelief.

Camphor: Camphor is what prevents things from turning around and keeps things permanent.

Infidelity is the best place to seek refuge.

5. Faith and disbelief:

Muttalib and not opposite: Faith and disbelief go hand in hand, but they are not necessarily opposite.

Disbelief is a conscious choice: Disbelief is often a conscious choice to preserve interests.

6. Notes and Alerts:

Western countries: Western countries are not necessarily Muslim or believing countries, but rather safe and secure countries.

Kufr and Shirk: There is no direct relationship between kufr and shirk.

There is no word in the Qur'an for "disbelievers" or "disbelievers."

7. Practical Examples:

Prophetic Hadith: A prophetic hadith about the infidelity of the infidels that clarifies the concept of disbelief in the act.

Qur'anic verse: A Qur'anic verse that links the bad (delay) with the increase of disbelief.

8. Conclusion:

Disbelief is informed: Infidelity is always aware and conscious choice.

Infidelity is rewarding by fleeing: Infidelity is rewarding someone by fleeing rather than thanking.

Kufr and shirk are two different concepts.

The lecture presents a new and detailed vision of the concept of disbelief, calls for a reconsideration of common concepts and a deeper contemplation of the Holy Qur'an.

My brother, the researcher and the honorable writer,

111 "Don't Follow the Majority": The Qur'an's Explicit Call for Independence of Reason and Rejection of Tradition

Introduction: On the Missing Curriculum

As we seek a deeper understanding of the Qur'an, and to transcend interpretations that may seem incompatible with its lofty purposes, a crucial methodological question arises: What is the path that the Qur'an itself guides us to the truth? Is it following what the majority has? Or the imitation of fathers and elders? Or is there another, more original and liberating approach to the mind, which the Qur'anic text emphasizes with urgency and makes it the basis of knowledge and faith?

The Qur'an warns: The truth is not in the numerical plurality

Contrary to what one might think, the Qur'an does not consider a lot of evidence to be true. On the contrary, he warns in conclusive verses against the consequences of following the majority, especially if it is not based on knowledge or guidance, but rather on conjecture and conjecture:

[Wa'i'l-ta'a'l-'a'i'a', 'a'l-'a'a', 'a'l-'a'il'a', 'a'l-'a'a', 'a'l-a'il'a', 'a'l-'a (Al-Anam: 116).

This truth is repeated in different forms to form a solid Qur'anic rule: **"Most people do not know," "Most do not believe," and "Most do not give thanks."** This systematic warning calls us to freedom from the pressure of reality and the power of the majority, and affirms that the truth may be with the clairvoyant few, and that the individual has a duty to seek the evidence himself.

The Divine Command: "Do you not understand?"

In contrast to the warning against following conjecture and plurality, the Qur'an is filled with verses that command man, individually and collectively, to use his greatest divine gift: **reason**. The recurring Qur'anic formulations such as **"Do you not understand"**, **"Do you not ponder", and** "Do you not ponder the Qur'an"** are not merely rhetorical questions, but are divine commands and strict methodological directives.

It is an explicit call to make reason, contemplation and contemplation a basic duty and a way of life, to understand religion and the universe and to reach certainty. In fact, the Qur'an directly and explicitly challenges the human mind to read it and ponder it to judge for itself whether it is from God or not, with absolute confidence that a sound mind, if it is free from whims and traditions, must reach the truth of its divine source.

Rejecting Blind Tradition: A Revolution Against the Power of Ancestors and Pride

Just as the Qur'an denounces the followers of the errant majority, it wages a powerful campaign against the blind imitation of fathers, ancestors, and pride, simply because they preceded them or because this is what society has "accustomed" us to. The famous verse in Surah Al-Baqarah paints this picture clearly:

[Wa'i'l-qa'il al-'aa'a'a (Al-Baqara: 170).

The Qur'an calls us here to an intellectual revolution, based on following based on knowledge and insight, not on nervousness or habit. He rejects the argument "This is how we found our fathers" and demands the argument "This is what the evidence says."

Individual Responsibility: No Guardianship in Understanding Religion

All of the above has an inevitable consequence: the responsibility for understanding religion and contemplating the Qur'an is **primarily an individual responsibility**. One cannot hang one's understanding and faith on the neck of a sheikh, a commentator, or a madhhab, or "stop one's mind" at a certain point under the pretext that "the scholars know best" or "Who are you to oppose them?". This pause is exactly what the Qur'an warns against.

This does not mean neglecting the efforts of scholars and benefiting from their great heritage, but rather not taking their statements as rigid templates that cannot be discussed or reviewed in the light of the Qur'anic text itself. In the end, the choice is your responsibility alone: **"Whoever is guided, he guides himself, and whoever goes astray, he goes astray from it"** (Yunus: 108).

Conclusion: Towards a Thoughtful and Independent Muslim Mind

The approach that the Qur'an clearly calls for is the method of building **a critical, contemplative, and independent mind**, which follows only the truth as its guide, and is not afraid to revise the heritage or contradict the majority as long as it has insight. It is an eternal call to free the minds from all forms of intellectual tutelage, and to return directly to the pure source of the Qur'an, so that we may contemplate it with an open mind and a sound heart, and thus reach an authentic and responsible understanding of God's eternal message.

112 Between Blind Tradition and Blind Followers: A Qur'anic Perspective on the Issue of Following the Fathers

The issue of heritage and its relationship to faith is one of the most important issues that the Holy Qur'an has dealt with in a unique way, as it touches on the essence of the human mind and its responsibility in choice. While man is naturally inclined to hold on to what his fathers found, the divine call comes to free him from the constraints of the past, and invites him to build his faith on the basis of proof and conviction. This article reviews the different dimensions of this issue, drawing inspiration from the dialogue that took place around the Qur'anic warning against blind imitation, and the model provided by the Prophet Ibrahim, with a precise distinction between praiseworthy followers and reprehensible imitation.

First: The Qur'anic Explicit Warning Against Blind Imitation

The contemplative reader of the Holy Qur'an finds a clear and repeated warning against the consequences of following one's fathers without awareness or proof. The Qur'an does not condemn the previous generations, but rather denounces the state of intellectual rigidity and the abolition of reason, which makes the heritage an idol to be worshipped without God. This idea is manifested in the words of the Almighty:

(Wa'l-da'aa'l-aa'a'a'aa'a'aa'aa'

This noble verse sets a delicate balance, for the argument presented by the polytheists, "We found our fathers upon him," is rejected, not because it relates to the fathers, but because these fathers lacked the two basic standards of knowledge: **reason and guidance**. Hence, the Qur'an describes them elsewhere as being like camels that follow their leader without realizing the goal or destiny, and they have gone astray because they

have been given the tools of perception (hearing and reason) but have disabled them of their own free will.

Second: Reason and Evidence are the Basis of Faith

In contrast to the denigration of tradition, the Qur'an elevates the intellect, the intellect, the intellect, and the contemplation, and makes them the tools by which man reaches the truth of faith. Words such as "reason," "reflect," "look," and "give heart" are repeated dozens of times, confirming that the faith God wants is a conscious faith, based on argument and proof, not on naïve submission. It is an explicit invitation to each individual to embark on their own journey of faith, using God's greatest gift: reason.

Third: Ibrahim (peace be upon him), the model of the seeker of truth

The story of the father of the prophets Ibrahim (peace be upon him) is considered the best practical application of this Qur'anic approach. Abraham did not accept the faith of his people as it is, even though it was the faith of his "father" and his community. Instead, follow a systematic path to reach certainty:

1. **Methodological skepticism:** Questioning and questioning the validity of idols as gods, a positive skepticism aimed at searching for a real alternative.
2. **Contemplation and Reflection:** He resorted to contemplation of the kingdom of heaven and earth, trying to deduce the Creator through His creatures.
3. **Confronting with argument:** After being guided by his heart and mind, he did not hesitate to confront his people and argue with them with sound logic, thus breaking the authority of their sacred heritage.
4. **Attaining certainty: Allah's** reward for him for the sincerity of his research was guidance and guidance, **"And Abraham came to us before and we knew him"** (Al-Anbiya: 51). His faith became a fulfilled faith, not an imitation faith.

Fourth: The Proper Distinction Between Praiseworthy Followers and Reprehensible Imitation

In order for the picture to be complete, this warning must be contextualized. When the Qur'an denounces the followers of the fathers, it does not call for a cognitive break with the entire past, but distinguishes between two situations:

- **Reprehensible tradition:** It is the tradition of those who were misguided and ignorant, and rejected the right just because it contradicts what we have inherited. This type of tradition is mainly related **to the fundamentals of the faith**, where no one is excused for imitating others in it.
- **The praiseworthy follower:** It is the follower of those whose guidance and knowledge are based. At the head of this follower comes the followers of the prophets and messengers. It is not a blind tradition, but a submission to those whose message has been proven by conclusive proof. Within this framework, **following the example of the righteous predecessors** of the Companions and the Followers falls within this framework; when Muslims return to their understanding of the texts, they do not blindly imitate them, but follow their approach based on proximity to the era

of prophecy, purity of language, and sincerity of faith, which makes their understanding the closest to right and farthest from wrong. It is **following a methodology Scientific,** not tribal fanaticism.

Conclusion: Towards a Conscious and Responsible Faith

The call of the Holy Qur'an is a call for the liberation of man, and the first step of this liberation is the liberation of the mind from the shackles of rigid tradition. The true Muslim is the one who builds his faith on the basis of **insight and knowledge**, presenting every inherited one on the Book of God, and using his intellect that God has honored him with. The goal is not to reject every old, but to make sure that this old one agrees with the eternal truth. Religion is a living relationship and an individual responsibility between the slave and his Lord, not just an inherited social identity.

(Al-Husayn, 43).

113 Disbelief in the Taghut: The Qur'an's Call to Free the Mind from the Power of Coercion and Imitation

Introduction: Decoding Qur'anic Liberation

The Qur'anic discourse represents an explicit call to liberate the Muslim mind from any intermediary authority that prevents it from the words of God. At the heart of this call are central terms such as "juggernaut and infidelity," which are often reduced to traditional interpretations that limit their emancipatory depth. But with an in-depth reading, going back to the roots of language and the internal logic of the Qur'an, we can decipher these concepts to discover that together they constitute an integrated approach to rejecting intellectual tutelage and coercion in religion.

1. Definition of the obstacle: Priestly authority as a "juggernaut"

A "juggernaut" is often defined as the devil, idols, or unjust ruler. But this definition may obscure its broader meaning as a "method" or "method." Returning to the possible word structure, it describes "easy seduction"; it is something that seems beautiful, predisposed, and easy ("ta"), but is in fact powerful, intense, and deceptive ("goth").

In the religious context, this approach emerges in the form of a self-proclaimed authority as the guardian of religion. This system, which consists of human sayings accumulated throughout history, presents itself as an easy way to understand, relieving the individual of the trouble of direct research and contemplation of the Qur'an. It is a "juggernaut" because it tempts the individual to abandon the more difficult path (personal contemplation) in favor of the easier way (imitation), but in reality it imposes a powerful authority that obscures the direct light of the Qur'an, and transforms religion into complex rituals and submission to the sayings of men. Submission to this intermediate authority is the very essence of the worship of the juggernaut that the Qur'an warns against.

2. The act of liberation: "Disbelief" is not denial but a conscious rejection

If the juggernaut is the method of coercion and imitation, what tool does the Qur'an offer to counter it? Contrary to the common concept that confines kufr to denying the existence of God or covering up, linguistic and Qur'anic analysis reveals a deeper meaning. At its core, kufr is **an act of abstinence and rejection**, rewarding grace by fleeing rather than thanking.

Therefore, not all "disbelief" is reprehensible. The Qur'an determines the value of an action based on its relevance: disbelief in God's blessings is reprehensible, because it rewards charity with rejection. As for **disbelief in the Taghut, it is a commendable act and even an obligation**, because it means conscious rejection and explicit refraining from accepting the method of coercion and intellectual guardianship. It is a declaration of liberation from the authority of human beings to return to the authority of God alone. And here we understand why the opposite of disbelief in the Qur'an comes thanks The thankful person is the one who accepts the grace of Allah (especially guidance and reason) and uses it, while the disbeliever is the one who rejects it and refrains from using it.

3. The integrated approach in one verse: "There is no compulsion in religion"

This integrated vision is embodied in its most wonderful form in the verse of Al-Kursi:

"Wa'l-aa', 'a'l-ta'a'i'a'a', 'a'l-ta'a'i'a'a', 'a'l-ta'a', 'a'l-ta'a', 'a'l-'a', 'a'l-ta'a', 'a'l-ta'a'l-'a', 'a'l-ta'a'l-'a', 'a'l-ta'a'i'a'a', 'a'l-ta'a'i'a', 'a'l-ta (Al-Baqara: 256).

Here, the divine equation of liberation becomes clear:

1. **The basic principle:** "There is no compulsion in religion." Faith cannot be imposed by force.
2. **Systematic discrimination:** "Wisdom has been shown from abrogation." Rationality is the way of believing in God with conviction and proof. As for abrogation, it is following the "juggernaut."
3. **The act of liberation required:** "Whoever disbelieves in the Taghut". That is, one who consciously rejects and rejects the method of coercion, imitation, and easy temptation.
4. **The ultimate goal:** "He believes in God." True faith in God can only be achieved **after** all intermediary authorities have been rejected.
5. **The result:** "He has clung to the bond of trust." It is the direct connection with God, based on certainty and free choice.

With this understanding, the verse becomes quite consistent. Disbelief in the Taghut (rejection of coercion) is a necessary condition for belief in God (which can only be by free choice).

Conclusion: From Tradition to Investigation

The call of the Qur'an is a call to move from the religion of tradition to the religion of investigation. This can only be done by understanding that the "juggernaut" is not just a

stone idol, but any intellectual method or human authority that imposes itself between the slave and his Lord. "Infidelity" is not just denial, but a conscious revolutionary act of rejecting this mediation. "Disbelief in the Taghut" is a declaration of intellectual and spiritual independence, and it is the first and fundamental step on the path of faith in God and adherence to His inseparable bond.

114 The throne of your God

Dr. Hani explained the concept of "the throne of your Lord and the bearers of the throne" from a scientific and religious perspective, relying on the Holy Quran and the Sunnah of the Prophet, in addition to new insights and interpretations. The following is a summary of the most important points addressed by Dr. Hani:

1. Definition of the Throne:

It is not the Throne of God, but the Throne of your Lord: we are not talking here about the Absolute Throne of God, which is not surrounded by knowledge, but about the "Throne of your Lord" that belongs to man and is connected to him.

Your Lord's Throne is Your Brain: Dr. Hani believes that your God's throne is the human brain with trillions of neurons and neurotransmitters, the positions of permeable stars, and the nerve junctions that give off electrical messages.

The layers of the throne are three brains: Dr. Hani divides the throne into three levels or brains located in the skull:

Brainstem (reptilian brain): Controls involuntary vital functions such as heartbeat, respiration, and blood pressure.

The limbic system (chemical mind): It converts thoughts and feelings into chemicals, and controls consciousness, learning, memory, and a sense of fear and security.

The neocortex (thinking mind): responsible for logical deduction, strategic thinking, sensory perception, spatial reasoning, and general memory.

2. Throne Holders:

Eight brain tasks: Dr. Hani believes that the holders of the throne are not necessarily angels, but rather eight basic brain tasks, distributed between the right and left lobes.

Functions of the right lobe:

Rhythm.

Spatial perception and dimensions.

Fantasy and daydreaming.

colors and see the overall picture.

Functions of the left lobe:

Talk.

Logic.

Numbers and sequences.

Linear and analytical skills.

The two lobes do not mix: Dr. Hani explains that the right and left lobes of the brain work separately, and do not mix, but communicate through neural fluids that transmit suggestion, imagination and imagination from the right lobe to the left lobe to become an action.

Right side of revelation and inspiration: It indicates that revelation and inspiration descend on the right side of the brain, where the thought of intuition and holistic perception is located.

3. The King Throughout It:

They are not the primary Throne Holders: Dr. Hani distinguishes between the eight Primary Throne Holders and the "King Throughout it" who are the sub-features of each Throne Holder mission.

The importance of the right (sensory) side: It shows that people who bring their book with their right hand (those with the sensory side of the brain) are characterized by a contented life, joy, and a connection beyond matter, because they are connected to the right side of the phase.

The importance of the left (material) side: It shows that people who bring their books to their north (those with the physical side of the brain) rely only on materialism and logic, and the results of their actions are only material, and they may suffer from psychological and physical problems due to focusing on the material and neglecting the sensory aspect.

Characteristics of right-wingers: They are characterized by practical visual explanation, the use of mental images, processing information in a holistic way, producing ideas with events, preferring works that require abstract thinking, being busy with more than one work at a time, the ability to improvise quickly, preferring free experiences, and facing problems without seriousness.

Characteristics of the Northerners: They are characterized by verbal explanation, the use of complex language, the processing of information in sequence, the production of ideas with logic only, the preference for actions that require tangible thought, the preference for activities that require research and arrangement, the focus on only one work, the preference for specific experiences, and the seriousness of facing problems.

115 For the organizer's interpretation of the concepts of "believer", "believer", "safe", "Muslim", and "Muslim" in the Holy Qur'an

1. Linguistic Roots and the Qur'anic Context:

- Faith (A-M-N):

  - Language: Includes safety and reassurance.

  - The Qur'an: "He who fed them from hunger and secured them from fear" (Quraish: 4) – A link between faith and security.

- Islam (S-L-M):

  - Language: Peace and surrender.

  - Al-Qur'an: (Al-Istasalam, with al-Nasr al-Salam with al-Nasr al-Salam).

2. Traditional Interpretation:

- Faith:

  - Belief: Belief with the heart, acknowledgment with the tongue, and action with the wounds.

  - Evidence: The hadith of Gabriel: "Faith is to believe in God and His angels..."

-Islam:

  - Pillars: Martyrdom, Prayer, Zakat, Fasting, and Hajj.

  - Evidence: "So establish the prayer and pay the zakat" (al-Baqarah: 43).

3. The New Interpretation (Social-Ethical):

- Faith:

  - Concept: Providing security to society through justice and protection of rights.

  Hadeeth: "Al-Mu'min al-Ma'inah al-'A'minah al-'Aa'i'l-'a'i'a'i'm".

-Islam:

  - Concept: Achieving peace through coexistence and rejection of violence.

  - Adlatah: (Wa'il-e-jaanhu wa'l-lisa'l-'l-fa'aa'l-fa'ah) (Al-Anfal: 61).

4. Main Differences Between the Two Concepts:

Concept	Traditional Interpretation	The New Interpretation

| Faith | Believing in my heart and individual worship. | A societal act that guarantees security and justice. |

| Islam | Ritual practices. | A civilized project for peacebuilding. |

| Goal | Ensuring the salvation of the individual. | Reforming society and achieving justice.

5. Qur'anic evidence supporting the new interpretation:

- Faith:

(135) – Al-Rabat bin al-Iman wa'l-'Adl.

-Islam:

(Al-Baqarah: 208) – Al-Dawa al-Shamliyyah.

6. Contemporary Applications:

- In the ruling:

Applying Shura and Justice as an Expression of Practical Faith.

- In the economy:

Prohibition of usury and fraud to ensure the security of transactions.

- In International Relations:

Adopting dialogue instead of conflict, in accordance with the words of the Almighty: "Argue with them about what is best" (An-Nahl: 125).

7. Challenges and Responses:

- Challenge: Accusing the new interpretation of neglecting worship.

Answer: Worship is an exercise in moral discipline, as in the verse "Prayer forbids immorality" (Al-Ankabut: 45).

- The challenge: Reducing Islam to peace without jihad.

Answer: Jihad is the defense of rights, as in "Permission for those who fight" (Al-Hajj: 39).

8. Conclusion:

- True faith: Believing in my heart translates into community safety.

- True Islam: Surrender to God that is reflected in peace with creation.

- Goal: To build a society in which rights are preserved and dignity is preserved.

Key References:

- The Holy Qur'an.

- Sahih al-Bukhari and Muslim.

- Books of the Interpretation of the Intentions (such as Al-Shatbi and Ibn Ashur).

116 Detailed Concepts of Praise and Thanksgiving

1. Al-Hamd in the Noble Qur'an: Definition and Comprehensiveness

- Language: Praise is the praise of an optional favor, whether it is a blessing or an attribute of perfection.

- Shari'a: Praise is more general than thanksgiving, as it includes praising the Divine Self in its attributes and actions, even without receiving a direct blessing.

- An example of the saying of the Almighty: "Praise be to Allah, the Lord of the Worlds" [Al-Fatiha: 2], which is a praise of Allah for Himself before His blessings.

- Al-Qassa: "O Allah, i.e., allaah, all the time, and the time."

Praise as a cosmic system:

- Praise is a divine system, based on verses such as:

(Wa'l-'a'a'l-sa'l-ta'a'l-ta'a'l-'a'l-'a'l-'a'l-'a'l-'a

- Explanation: "Praise" here is not just praise, but rather the method by which the heavens and the earth were created, i.e., the universe is based on the system of praising God, as in the saying: "And there is nothing but praise of Him" [Al-Isra'a: 44].

2. Thanksgiving in the Holy Qur'an: Specificity and Connection to Blessings

- Language: Thanksgiving is acknowledging grace while striving with the heart, tongue and wounds.

- Shari'ah: Thanksgiving is linked to responding to blessings, as in the words of the Almighty: "If you give thanks, I will increase you" [Ibrahim: 7].

The essential difference between praise and thanksgiving:

| Alhamd | Thanksgiving |

| | |

| He praises God for himself and His attributes (even without grace). | He praises Allah for granting grace. |

| It includes all beings (angels, heavens, earth). | Special to the sane and the intellectual. |

| Example: (Subbahaan wa'l-Allaah) | Example: (Al-Baqarah: 172) |

3. Praise and thanks in the hadith of the Prophet

- The hadith mentioned: "Praise be to Allah, you fill the balance", shows that praise is an act of my heart and tongue that fills the balance of good deeds because of its comprehensiveness and the depth of its connection to faith.

- As for thanksgiving, it has a practical aspect, as the Prophet (peace and blessings of Allaah be upon him) said: "Whoever does not thank the people, he does not thank God" (Narrated by al-Tirmidhi).

4. Some problems and solving them

a) "Does God need to praise us?"

- Answer: Allah does not need our praise, but praise benefits us, for it is:

1. Al-Taqiq al-'Il-e-Ibudiyyah: (Al-Dha'a'l-Qa'l-Qa'l-'a'l-'a'a'l-'A'l-'A'l-'A'l-'A'l-'A'l-'A'l-'A'l-'A

2. A reason for the increase: "If you are thankful, I will increase you."

3. Waqiyyah min al-adhaab: (Maa yaaf al-'allaah al-'aa'l-allaah ba'a'l-'aa'i'l-'aa'a'aa'ab'i'l-'a'i'l-'a'm' (147).

b) "Al-Hamd is a self-contained system"

- This interpretation (which sees praise as a "system") needs Shari'a controls:

- Correct: Praise is the attribute of God (as in His name, "Hamid"), which is the method of creation (all creatures praise Him).

- Mistake: Considering praise as an "independent force" from God, for God is the source of order, and praise is one of His actions.

5. Quranic Models to Illustrate the Difference

Praise in creation:

(Wa'l-qa'l-ra'a'l-ra'a'i'l-'a'a'i'a'i'a', 'wa'l-'a'a'wa'l-ra'a'a'a'aa'i'a'a', 'a'l-a'i'a', 'a'l-'a'a', 'a'l-a', 'a'l-a', 'a'l'a', 'a'l-'a'a', 'a'l-a', 'a'l-a', 'a'a', 'a'l-a', 'a'l-a', 'a'l'a', 'a'l-a [Al-Baqarah: 30].

- The angels praise God before the creation of man, i.e., they praise His absolute wisdom.

- Thanksgiving in blessings:

[Al-Nihal, 114]

6. Conclusion: Praise is more general and comprehensive

- Praise: a universal origin (encompassing all creatures), and a worship of the heart (no need for a reason).

- Thanksgiving: a human branch (associated with blessings), and a practical worship (requiring an action).

7. Answering the last question: "What is the meaning of the name Muhammad?"

- Muhammad: He is the one who is highly praised for the intensity of his praise to Allah, or for being praised in the heavens and the earth.

- Ahmad: The form of preference (more praised), which is the name that Jesus preached:

[Al-Saf: 6]

8. Final Recommendation

The Qur'anic concepts are not understood in isolation from the linguistic context and the legal consensus, as "praise as a system" is an idea that needs to be considered, but it may be understood as a manifestation of God's wisdom in His creation, rather than as an independent force.

And Allah knows best, and may Allah bless our master Muhammad and his family and companions.

Sources of suggestions of some prudents (such as Mr. Amin Sabri and Benouda Abdel Ghani)

117 God's "Merciful" Name: Its Deep Meanings and Impact on Our Lives

The name of God "Al-Rahim" is one of the most beautiful names that carry deep connotations and directly affects the life of the believer, his behavior and his understanding of the universe. It is not just an attribute, but a key to understanding man's relationship with his Lord and the world around him. Let's delve into the mysteries of this blessed name:

1. Linguistic and Legal Meaning:

- **Al-Rahim:** A word derived from the linguistic root (r-h-m), which revolves around the meanings of tenderness, kindness, compassion, and gentleness. The name "Al-Rahim" denotes the divine self that is characterized by the attribute of mercy in a permanent and special way.
- The Exact Difference Between "Compassionate" and "Merciful":
  - **Al-Rahman:** It refers to the vast and comprehensive mercy that pervades all creation (believers and disbelievers, human and animal) in the world. It is the mercy of giving, creation, and sustenance.
  - **The Most Merciful: It** is more specific to the mercy of Allah to the believers, which is the mercy of guidance and success in this world, and the mercy of forgiveness and special reward in the Hereafter. This meaning is manifested in the words of the Almighty: **"And He was merciful to the believers"** (Al-Ahzab: 43). While "Rahman" is an attribute of a self that is related to Allah, "Rahman" is an adjective of action whose effects appear in dealing with His believing servants in particular.

2. Manifestations of Mercy in the Daily Basmala:

When a Muslim begins his day and his actions by saying **"In the name of Allah, the Most Gracious, the Most Merciful"**, he does not merely recite words, but he is:

- **Evocation of mercy:** He associates every action and intention with the mercy of God, asking for help, success, and blessing.
- **Declaration of Connection:** Affirms that this mercy is the basis of one's relationship with God and what he will do.

3. Mercy as the basis of bonds:

- **Mercy is the essential "connection": it repairs** and strengthens the bond between the servant and his Lord (through repentance and forgiveness), between man and his fellow man (with kindness and tolerance), and between man and the universe (with compassion for creatures).
- **Without mercy, life disintegrates: the** lack of mercy leads to cruelty, injustice, and discontinuity, which makes life lose its meaning and balance. The message of the Prophet Muhammad (peace and blessings of Allaah be upon him) was the embodiment of this all-encompassing mercy: **"And We have not sent you except as a mercy to the worlds"** (Al-Anbiya: 107).

4. The name "Merciful" and the interdependence (philosophical/spiritual vision):

(This part is presented as a contemplative idea that connects the spiritual and the material, not a proven scientific fact.)

- **Bonds and Strengthening the Entity:** Some believe that every strong and healthy relationship that a person builds (with God through worship, with people through love and cooperation, with the universe through meditation and compassion) contributes to building a psychological and spiritual "support network" that may reflect positively on his general health.
- **Disintegration and its impact:** On the contrary, it is believed that the disconnection of these vital ties (isolation, alienation, distance from God) may contribute to a sense of loss and an increased susceptibility to mental disorders such as depression, because a person loses his spiritual and social "anchors". The name "merciful" invites us to strengthen these bonds.

5. How do we do the name "merciful" in our lives?

Activating this name is not limited to knowledge, but requires practical behavior:

- First Step: Awareness and Remembrance:
    - Start your day with **"In the name of God, the Most Gracious, the Most Merciful"** with a present heart, contemplating the greatness of the mercy with which you open your work.
- Second Step: Building Bridges of Mercy:
    - Treat people with compassion and gentleness, especially the weak and needy.
    - Pray for Your mercy, forgive the offender, and bring joy to the hearts of others.

    - Be kind to animals, plants, and all the creatures around you.
- Third Step: Supplication by Name:
    - He begged God in His name, "The Merciful", and say **"O Merciful, have mercy on me"** or **"O Merciful, O Merciful"**, especially in times of distress and distress, believing in His answer.

6. "The Merciful" in the Qur'an:

- The name **"Al-Rahim" is repeated** 114 **times in the Holy Qur'an** (if we consider the Basmala in every Surah except Tawbah), and this remarkable repetition confirms the centrality of the attribute of mercy in the divine message.
- The name "merciful" is often associated with other adjectives that signify forgiveness and compassion, such as the saying of the Almighty: **"God is merciful to people"** (Al-Baqarah: 143), which reinforces a sense of God's safety and kindness.

7. The fruits of living in the name of "Al-Rahim":

- **Spirituality:** A deep sense of peace and tranquility, knowing that you are in the presence of a merciful God, who forgives mistakes and accepts repentance.
- **Psychological:** Relieving feelings of anxiety, fear, and stress, by enhancing the sense of connection to God and safety near Him.
- **Social:** Building healthy and solid human relationships based on compassion, tolerance, and cooperation, which strengthens the fabric of society.

In conclusion:

God's "merciful" name is not just a mere title, but an **integrated way of life**. It is a call to rebuild and strengthen our bonds: first with our Creator, then with ourselves, with others, and with the entire universe. The deeper we become aware of this great name and apply it to our behavior, the more we discover that mercy is the secret of balance, stability, and survival in this world and the hereafter. As the Prophet (peace and blessings of Allaah be upon him) taught us: **"Whoever does not have mercy on people, God Almighty will not have mercy on him"** (Agreed). Let us be merciful so that the merciful may have mercy on us.

118 Reviving the Country: Between the Ruins of the Self and the Architecture of the Soul

Introduction: The Country as a Mirror of the Self

The concept of the "country" is not limited to a geographical space drawn by artificial boundaries on maps; it is a breathing, vibrant entity that genuinely reflects the consciousness and values of its inhabitants. The country is the intense symbol of the self, both individual and collective. Just as buildings are built with stones and hands, the spiritual country is built with consciousness and faith, and the soul is breathed into it by being free from the shackles of ignorance and blind dependence. This study delves into the concept of "reviving the country" not only as a process of physical restoration, but as

a profound spiritual renewal, inspired by the idea of the dialectical interaction between the destruction of the inner self and the architecture of the soul real.

The Duality of Desolation and Reconstruction: The Dead Country and the Faithful Country

Intellectual reflection, sometimes inspired by profound literary or poetic texts, poses a fundamental dichotomy: "dead country" versus "honest country."

- **The Dead Country:** It symbolizes a state of mortal stillness, intellectual and spiritual stagnation. It is dominated by ignorance, and symbolic idols are worshipped in the form of absolute power, money that has become an end, or outdated traditions that have lost their meaning and become restrictions. It is a country of the collective unconscious, where the individual dedicates his or her dependence to the heritage without scrutiny, and to patriarchal authority (in its broad sense, whether social or political) that demands blind obedience ("paternal brother").
- **The Faithful Country:** It is the desired opposite, it is the state that the prophets and reformers longed for, and which Ibrahim al-Khalil (peace be upon him) called: **"O Lord, make this a safe country"** (Al-Baqarah: 126). It is not just material security, but intellectual and spiritual security. It is a country of enlightened consciousness and living faith, where man is freed from the worship of internal and external idols, and establishes a good relationship with his Creator, with his true self, and with his society.

The Country as a Reflection of the Self: A Journey from the Inside Out

The process of reviving the country cannot be separated from the process of individual self-revival.

- **The Dead Country is a reflection of a dead self:** a self mired in the swamp of impulses and impolite instincts, captive to its cognitive ignorance and intellectual dependence.
- **An honest country is the embodiment of a vigilant self:** a self that has been freed from the shackles of the false ego, opened its windows to the light of truth, and connected to God and to the highest human values.

In this sense, the revival of the country becomes primarily an internal journey, a process **of purification and purification of the soul**. It requires the destruction of self-idols (vanity, selfishness, fear, ignorance), and the building of the "temple of the spirit" on the foundations of piety, knowledge, and responsible freedom.

Critical Awareness and the Power of Language

The key to the country's revival is **critical awareness**. This is not just a superficial critique of political or social reality, but a deeper ability to:

- **Self-criticism:** questioning preconceived notions and inherited beliefs.
- **Criticism of heritage:** Re-reading heritage with a critical eye, capable of distinguishing between the fat and the bad, between what is valid for every time and place and what is born of its historical context and its role has ended.

- **Rejection of blind axioms:** Freedom from the automatic submission to traditions and norms that are contrary to sound reason and authentic spiritual values.

Language **plays** a pivotal role in shaping this consciousness. Language is not just a neutral communication tool, but a carrier of thought and a problem of consciousness. The deconstruction of the semantics of words, as is sometimes hinted at in deep reflections (e.g., associating "section" in the sense of physical fragmentation in a deeper sense, such as elevation "tracing transcendence"), reveals how language can be a liberating tool or a shackling tool. The rediscovery of the essential meanings of words and concepts is an integral part of the process of revival and revitalization of the country.

Spiritual Experience and the Burden of Responsibility

A country cannot live without its members undergoing transformative spiritual and intellectual experiences, such as those that led Abraham (peace be upon him) to destroy material and moral idols and choose pure monotheism. This experience is not necessarily an isolated Sufi experience, but rather any situation or event that shakes a person from the depths of his soul, pushes him to search for the true meaning of life, and awakens in him **a sense of responsibility** towards himself, his society and his Creator.

An "oath" (in the symbolic sense of commitment and undertaking), as it can be interpreted, is an assumption of this responsibility. The revival of the country requires:

- **Individual responsibility:** self-purification, seeking knowledge, and working well.
- **Collective responsibility:** Seeking justice, fighting corruption, distributing wealth and opportunities fairly ("dividing God" as a call for social and economic justice), and enjoining good and forbidding evil wisely.

The dialectical relationship between the individual and the group

The revival of the country is **an existential project** in which the threads of the individual and the collective are inextricably intertwined.

- The individual cannot achieve his or her complete liberation in a stagnant and restricted society.
- Society cannot rise without the consciousness and inner emancipation of its members.

This relationship requires a delicate balance between individual rights and collective duties, between freedom of creativity and criticism, and a commitment to the common good. It is a dynamic and continuous process of conscious construction and demolition, cleansing and renewal, based on a deep understanding of religion in its emancipatory essence, of language as a tool of consciousness, and of reality with its challenges and opportunities.

Conclusion: Towards a Faithful Country

The revival of the country is not just a utopian dream or a political slogan that is raised; it is **an existential and civilizational necessity**. It is a continuous path of spiritual and intellectual renewal, of individual and collective liberation from all that hinders man from achieving his full humanity and mission on earth. It is self-building and building of society

on solid foundations of critical awareness, living faith, and moral responsibility. It is a journey that may be arduous and challenging, but it is the only journey that leads to the "honest country" to which every seeker of truth, justice and peace aspires.

119 God's Words: Is It an Audible Voice or Inspiration and Understanding?

Introduction:

- **Moving from Being to Communicating:** Having discussed the question of God's existence in the previous paragraph, we now move on to another equally important question: If God exists, how does He communicate with humans? Does He speak to them in the same way that we speak to each other?
- **Question:** Understanding the nature of God's "words" has a significant impact on our understanding of religion, our relationship with God, and our interpretation of religious texts.
- **Different concepts: The** concept of "God's words" differs across religions and cultures. In some traditions, "God's words" are understood as direct revelation (audible words), while in others, it is understood as inner inspiration or guidance.

The Concept of "The Word of God" in the Qur'an (Traditional Interpretation):

- Revelation:
    - **Traditional Interpretation:** Revelation is the main way in which God communicates with prophets. Revelation is usually understood as either direct speech that the prophet hears, inspiration thrown into his heart, or a vision that he sees in a dream.
    - Examples from the Qur'an:
        - "Wa maa kaan libshaar aan yaqalimah aa aaa
        - "I'm going to say, 'I'm going to be a'm' (163) (Al-Nissa: 163).
- Heavenly Books:
    - **Traditional Interpretation: The** heavenly books (such as the Qur'an, the Torah, the Bible) are the words of God revealed to the prophets.
    - Examples from the Qur'an:
        - "Allaah al-Naaz'l-'a'l-'a', 'A'l-'A'a
        - "Wa'i'l-la'a'l-ta'an-la'a'l-'a'il-'a'min'i'l-'a'a'l-'a'a'l-'a'il'a'i'l-'a'il'a'l-'a'il'i'l-'a'il'a'i'l-'a'il'a'l-'a'a'i'l-'a'il'a'i'l-'a'il'a'i'l-'a'a'l-'a'l-'a'a'l-'a'a'min'a'l'a'a'i'l'a'i'a', 'A'l-
- Problems in the traditional interpretation:
    - **Does God speak with a voice?If** God speaks with a voice, does He have a tongue and a throat? This contradicts the concept of purity (that God is not like Him).

    - **How do we understand the differences between the heavenly books?If** all the heavenly books are from God, why are there differences between them?
    - **Is the Revelation confined to the Prophets?Can** non-prophets receive inspiration or guidance from God?

Symbolic and Esoteric Interpretation (Moses as an Example):

- The Story of Moses and the Words of God (Symbolic Interpretation):
    - **Introduction:** The story of Moses and God's words in the Qur'an can be understood in a symbolic way that goes beyond literal understanding. This method does not negate the traditional interpretation, but adds another dimension to it.
    - Interpretation of the symbols (as mentioned in the previous texts):
        - **Moses walks with his family:** He represents a man who strives in life with all his knowledge and abilities, and is not content with routine living, but also seeks knowledge and development.
        - **Fire Ines:** Refers to the attention to a new phenomenon or idea, which may seem unfamiliar or even scary (such as new scientific experiments, or deep spiritual thoughts).
        - **Stay:** Moses' request to his "people" (his old acquaintances, his preconceived notions) to stay aside is to set aside, because he is about to embark on a new experience that requires an open mind and a willing heart.
        - **Phase:** It symbolizes development and elevation (whether it is scientific or spiritual development).
        - **I may bring you some news or inspiration:** it represents Moses' desire to understand the new phenomenon, either with full knowledge (Jathwa) or at least with a preliminary understanding (news).
        - **Or I find guidance on fire:** it represents the possibility of finding new direction through this experience.
        - **The call from the tree:** represents the revelation and inspiration that comes from a divine source (the tree here is a symbol of the universe, life, or divine knowledge).
        - **Take off your shoes:** It represents letting go of old preconceived notions and beliefs (or even about the ego) to enter the "sacred valley" (new spiritual or scientific experience).
        - **Throw your stick:** It represents letting go of total reliance on previous knowledge (stick) to face new challenges, and being willing to accept new ideas that may seem strange.
        - **Live:** New ideas that may seem scary at first, but hold great potential (such as scientific discoveries that may change our worldview).
        - **Put your hand in your pocket:** Diving into the experience represents researching, using the tools available (the hand) to access knowledge (white light).

        - **Join your wing of dread: the gathering of the** fruits (knowledge) gained from experience, which was initially a source of fear, is a source of fear.
    - **Connecting symbols and meaning:** This symbolic interpretation suggests that "God's words" may be inspiration, a new idea, a scientific discovery, a profound spiritual experience... It is not necessarily an audible sound, but a light that illuminates the mind and the heart.

God's Words in the Universe:

- Laws of the Universe:
    - The laws of physics, chemistry, biology... These precise laws that govern the universe can be considered "the words of God" (meaning they express His will, power, and wisdom).
    - Whenever we discover a new law, it is as if we are "hearing" a new word of "God's word."
- Natural phenomena:
    - Earthquakes, volcanoes, stars, galaxies... These great phenomena can be considered as "signs" or "signs" of God's existence and greatness.
    - Contemplating these phenomena may be a way to "hear" God's words.
- Scientific Discoveries:
    - Every new scientific discovery reveals to us an aspect of the universe, and can be considered "the word of God" (meaning it reveals to us His knowledge and wisdom).
    - Science and religion are not contradictory, but rather different ways of understanding "the word of God."
- Inspiration and Inner Guidance:
    - A person may feel an inner inspiration or guidance that guides them to goodness, helps them make a difficult decision, or inspires them with a new idea. This inspiration can be considered "the word of God" (meaning it is a spiritual connection to God).

Conclusion:

- **The "Word of God" is broader and deeper: The** "Word of God" is not confined to the heavenly books or to the direct revelation of the prophets, but is broader and deeper than that. It exists in the universe, in life, in science, in inspiration...
- **Meditation and contemplation:** In order to "hear" God's words, we need to be meditative, contemplative, and open to everything around us.
- Additional Notes:
- Citing other Qur'anic verses that support the idea that the "word of God" is not necessarily an audible sound (e.g., "And what is spoken of whims * is nothing but a revelation" (al-Najm: 3-4)).

120 God's Vision: Is It Possible in the World?

Introduction:

- **Moving on to the question of vision:** Having explored the concept of "God's words" in previous research, we now move on to another question that many ask: Can man see God?
- **An old question:** This question is not new, it is as old as humanity itself. This question has occupied philosophers, mystics, and theologians throughout the ages.
- **Different answers: The** answers to this question vary according to different religions and beliefs. Some say that seeing God in this world is impossible, while others say that it is possible, but under certain conditions.

The people of Moses asked to see God aloud:

- **Al-Qissa al-Qur**'an: The people of The Qur'an, the people of Musa al-Qur'an, the people of Musa al-Husayn (may Allaah have mercy on them) said: "O'i'll be clear:
- **Traditional Interpretation:** This passage is usually understood to mean that the request of the people of Moses was a mistake, that it was impossible to see God openly in the world, and that the thunderbolt was a punishment for their request.
- Questions:
    - Was the request of the people of Moses a mistake in itself? Isn't it natural for man to want to see his Creator?
    - Why were they punished with lightning? Was the punishment death?
    - Maa means "wa'antuam taanzuroon"? Hal kanwa yaron shiye maa?

Moses himself asked to see God:

- **Al-Qur**'an: The Qur'an says, "O Moses, ask for the soul of Allaah, and say: "Wa'l-ma'aa', 'Wa'l-ma'a'a'wa'l-musa'a', 'wa'l-ma'a'a'wa'l-mu'a'l'a', 'wa'l-ma'aa', 'wa'l-ma'a', 'wa'l-ma'a'a'wa'l-mu'a'l'a', 'Wa'l-Ma'a', Al-'Il'il al-ja'ab'l-'a'l-'a'i'l-'a'i'a'l-'a'a'l-'a'i'a'l-'a'i'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-a'a', 'a'l-a', 'a'l'a', 'a'l-a'a', 'a'l-a'a', 'a'l-'a', 'a'l-a'a', 'a'l-a', 'a'l-'a'a', 'a'l-a'a', 'a'l-a'a', '
- **Traditional Interpretation:** This passage is usually understood to mean that God told Moses that it was impossible to see Him in the world, that God's manifestation of the mountain was proof of this, and that Moses' shock was due to the greatness of the Transfiguration.
- Questions:
    - Was Moses' request a mistake? Isn't Moses a prophet, and he knows the limits of what is possible and what is not possible?
    - What is the meaning of "you won't see me"? Is it an absolute negation of vision in this world, or a negation of a certain type of vision?
    - What is the meaning of "God's manifestation of the mountain"? Was the Transfiguration a physical manifestation?
    - Why was Moses stunned? Was the Lightning Bolt the Death?

The symbolic interpretation of the vision (as mentioned in the previous texts):

- **Traditional Explanation**: Seeing God Is Not Possible
- **Rereading the texts:** Qur'anic texts related to the vision of God can be understood in a symbolic way that goes beyond literal understanding. This reading does not negate the traditional interpretation, but adds another dimension to it.

- Interpretation of symbols:
  - **Vision: Seeing** is not necessarily with the naked eye (sight), but it may be seeing with the heart (insight), i.e., perception and deep understanding of the truth of God, His attributes and signs.
  - **Jahra:** It is not necessarily the direct vision of the divine self, but it may be the clear and clear vision of God's signs in the universe and in the soul.
  - **Lightning: It** is not necessarily a physical death, but it may be a cognitive shock, a state of astonishment, confusion and astonishment that afflicts a person when he realizes the greatness and majesty of God.
  - **Rebirth:** It is not necessarily a return from physical death, but it may be the clarity of vision, the revelation of the truth, the removal of the obscurity from the heart and mind.
  - **Thanksgiving:** Not only for the resurrection (if it is interpreted as a return from the dead), but also for the realization of the greatness of God and His signs, and for the guidance to the truth.
  - **God's manifestation of the mountain:** It is not necessarily a physical manifestation of the divine self, but it may be a manifestation of God's signs, power, and greatness in the universe (the mountain is a symbol of the universe or of creatures).
  - **Moses was stunned: It** is not necessarily death, but it may be a state of astonishment, astonishment, and annihilation in the greatness of God.
- **Linking symbols and meaning:** This symbolic interpretation indicates that seeing God is possible in the world, but it is not a vision with the naked eye, but rather a vision with the heart and mind, and it is a vision of God's signs in the universe and in the soul, a vision that requires spiritual preparation and qualification.

Seeing Allah in His Verses:

- Allaah says (interpretation of the meaning): Allaah says (interpretation of the meaning): "Allaah, i.e., allaah, i.e., i.e., allaah, i.e.
- The Signs of Allah in the Universe:
  - **Natural phenomena:** sun, moon, stars, galaxies, mountains, seas, earthquakes, volcanoes... All these phenomena are signs that indicate the existence of God, His greatness and power.
  - **Natural laws: laws** of physics, chemistry, biology... These precise laws that govern the universe are also signs that demonstrate God's wisdom and knowledge.
  - **Beauty and order: The** beauty and order found in the universe (from the atom to the galaxy) are also signs of the creativity of the Creator.
- The Verses of Allah in the Soul:
  - **Creation: The** creation of man in the best calendar is one of the signs of Allah.
  - **Reason and intellect: The** ability to think, perceive, and understand is one of the signs of God.
  - **Heart and Soul:** Spiritual feelings and sensations are a sign of God.

- **Fitrah: The** inclination towards goodness, truth and beauty is one of the signs of Allah.

- How do we see God in His signs?:
    - **Contemplation and contemplation:** contemplation of the universe and the soul, and contemplation of the signs of God.
    - **Science and Knowledge:** The quest to discover the laws of the universe and understand its secrets.
    - **Purification of the soul:** purifying the heart from negligence and lusts, and developing virtuous morals.
    - **Worship:** Performing acts of worship (such as prayer and fasting) with a humble heart and an open mind.

Conclusion:

- **Seeing God is possible:** Seeing God is possible in this world, but it is not seeing with the naked eye, but it is seeing with the heart and mind, and it is seeing His signs in the universe and in the soul.
- **Vision requires pursuit:** This vision does not come by chance, but rather requires effort and effort on the part of man, which requires reflection, contemplation, and self-purification.
- **Seeing Degrees:** Seeing God is not on the same level, but rather on varying degrees, according to the degree of man's faith, knowledge, and purification of himself.
- The importance of understanding the meanings of the Qur'anic verses:

Additional Notes:

- Citing other Qur'anic verses supports the idea that God's vision is in His verses (e.g., "Say, 'Look at what is in the heavens and the earth' (Yunus: 101)."

121 The Power of Delivery: The Key to Inner Peace and True Success

Introduction:

- **Submission: The Essence of Islam:** Submission is not just a word, it is the essence and spirit of Islam. It is the key to inner peace, tranquility, and true success in this world and the hereafter.
- **Submission is not surrender:** Submission is not weakness, surrender, or negativity, but rather an inner strength that stems from trust in God and certainty in His wisdom and mercy.
- **Submission is not anesthetic:** Submission is not a drug by which a person escapes from reality, but rather it is a motivation for action, positivity, and pursuit, while leaving the results to God.

What is Delivery? (Multiple Definitions):

1. **Psychological Comfort:** Surrender is a cessation of tension and inner suffering. It is the natural spiritual calmer that sings about artificial sedatives.

2. **Delegating it to God:** " It is a feeling of complete satisfaction with what God chooses for us, and confidence that His choice is best.
3. **Consent of the Will:** Submission is that our intention (what we wish) is in accordance with God's will. Our choice is in accordance with God's choice for us.
4. **Dispensing with management:** "Manage for me, for I am not managing well." It is an acknowledgment of our weakness and helplessness, and the surrender of the matter to God Almighty.
5. **Trust in God:** "O God, do not trust me to myself in the twinkling of an eye." It is a feeling of lacking God, and relying on Him in every small and big thing.
6. **Satisfaction with fate:** "Desires where God has ordained." It is acceptance of God's decrees (good and bad) with satisfaction and tranquility.
7. **Supplication and action:** Submission does not contradict supplication and action, rather it pushes them. We call upon God with what we love, and do what we can, and then we surrender the matter to God.

Submission in the life of the Prophet and the righteous:

- **The Prophet (peace and blessings of Allaah be upon him)** used to sleep on the basis of submission and wake up to it. He used to pray: "O Allah, I have surrendered myself to You..."
- **'Umar ibn 'Abd al-'Aziz:** He used to say: "Where Allah has decreed."
- **Imam Shafi'i:** He used to say: "We call upon Allah with what we love, and if what we hate happens, we do not contradict Allah in what He loves."
- **Ibrahim (peace be upon him):** He was an example of submission when God commanded him to slaughter his son Ishmael.

Delivery in our daily life:

- Planning and Management:
  - **Planning: It** is required by Sharia, and the Prophet (peace and blessings of Allaah be upon him) used to plan the smallest details (as in the Hijrah and the Battle of Badr).
  - **Management:** It is the world of the unseen, which only God knows. We must plan, but we do not interfere in God's plan.
  - **Rule:** "Relieve yourself from planning after planning, for what God has done for you, do not do it for yourself."
- Examples from reality:
  - **The story of a young man who wanted to marry for the sake of residence:** an example of circumvention of the arrangement, and how God arranged for him good in another way.
  - **The story of Muhammad Socrates:** An example of submission and trust in God, and how God provided for him from where he did not count.
  - **The story of the woman seeking treatment:** an example of the importance of delivery in the face of illness.
  - **The story of moving to a dormitory**: an example that delivery brings good.
  - **Zakaria's Story**: An Example of Exam Submission.

Delivery Benefits:

- **Removing stress and anxiety:** Delivery eliminates the stress and anxiety caused by overthinking about the future .
- **Energy Saving:** Delivery saves the energy we waste in anxiety and suffering, and directs it towards action and achievement.
- **Unleashing creativity:** Delivery frees the mind from constraints, allowing it to think of new solutions and alternatives.
- **Inner Peace:** Submission brings peace, tranquility, and satisfaction.

How do we deliver?:

- **Supplication:** We sincerely and urgently pray to Allah to grant us submission.
- **Dhikr:** We remember Allah a lot, especially "There is no power except in Allah".
- **Contemplation:** We contemplate God's signs in the universe and in ourselves.
- **Acceptance:** We accept God's decrees (good and bad) with satisfaction.
- **Certainty:** We believe that God is the mastermind, and that His choice for us is the best.
- **Benevolence**: Bringing out the best we can do

Conclusion:

Delivery is not a theoretical concept, but a way of life.

Important Cautions:

- **Submission does not mean the abolition of reason:** it means using it in planning, leaving the management to God.
- **Surrender does not mean canceling emotions:** it means dealing with them wisely, not allowing them to control us.
- **Submission does not mean not striving:** it means striving with reliance on God.
- **Delivery is not a one-time process:** it is an ongoing process, in need of constant renewal and reminder.
- **Surrender to Muslims** Submission needs you to know that God exists and believe in him and his word

Invitation:

- Let us surrender our affairs to God, let us trust in His wisdom and mercy, and let us live in peace and tranquility.
- Let us make submission our motto in life: "O God, I have surrendered myself to You."

I hope this detailed summary was helpful!

122 From Wandering to Guidance: A Journey in the Concepts of Shirk and Monotheism

Introduction:

The issue of monotheism and polytheism is one of the most important issues that have occupied religious and philosophical thought throughout history. Monotheism is the

essence of the heavenly messages, and polytheism is deviation from them. This research deals with the concepts of polytheism, polytheism, Jew, Christianity and the true Muslim, and seeks a deeper understanding of these terms in the light of the Holy Qur'an and the Sunnah of the Prophet, and how to avoid falling into polytheism in all its forms.

The Jew and the Christian: Between Inertia and Deviation:

In the context of this research, the Jew and the Christian represent two models of deviation from monotheism, albeit in different ways. The Jew (as a model, not as a judge of every individual) tends to cling too tightly to inherited traditions, even if they go against clear truth or common sense. This is the "shirk of tradition," which leads to intellectual rigidity, disruption of reason, and rejection of ijtihad. A Qur'anic example of this is their claim that the fire will only touch them for a few days, a false claim based on a false understanding of heritage.

The Christian (as a model, not as a judge of every individual) tends to drift after new ideas without sufficient scrutiny or reflection, which can lead to falling into the "trap of whim," where whims and personal opinions are presented on legal evidence. A Qur'anic example of this is their taking of their rabbis and monks as lords apart from God, which is a kind of obedience polytheism.

The polytheist: the collector of contradictions:

A polytheist is one who combines the Jew's extremism in adhering to the old and the Christian extremism in drifting after the new. He lacks a clear methodology in thinking, and relies on whims and personal interests rather than the truth. This leads to "fabrication polytheism", where truth is mixed with falsehood, and he believes in some scriptures and disbelieves in others, as the Holy Qur'an described the situation of some of the Children of Israel: "You believe in some scriptures and disbelieve in others."

Shirk: The Origin of Misguidance

Shirk is the root of all deviation and misguidance, and it is the greatest of sins and the most oppressive of injustices, because it is the distraction of worship to those who do not deserve it, and He is Allah alone. Shirk is not just the worship of idols, but it is a broad concept that includes:

- **Shirk of worship:** such as supplication to someone other than Allah or slaughtering for someone other than Allah.
- **Shirk of Lordship:** Such as believing in the existence of a creator or sustainer other than Allah.
- **Shirk of names and attributes:** such as describing God with the attributes of the creatures.
- **Shirk of following:** like obedience to the creature in disobedience to the Creator.
- **Shirk of love, fear and hope:** such as if a person loves something with Allah as he loves Allah, or fears a creature such as his fear of Allah, or hopes for something from a creature that only Allah is capable of.

- **The trap of** thoughts: It is the most dangerous so that it infiltrates the minds and hearts without its owner noticing it.

The true Muslim: The model of monotheism:

In contrast to these deviant models, the "true Muslim" stands out as a model of pure monotheism and moderation. He is the one who follows the religion of Ibrahim (peace be upon him), which is Islam, and sincere worship of God alone, and disavows shirk in all its forms. The true Muslim balances between transmission and reason, follows the legal evidence, understands the religion correctly, and does not fall into extremism or negligence.

Ways to avoid shirk:

To avoid falling into trap in all its forms, it is necessary to:

1. **Sincerity of worship to Allah:** purifying the heart from everything else.
2. **Following the Shari'ah evidence:** Not giving any whims or personal opinions to the words of Allah and His Messenger.
3. **Correct understanding of religion:** Referring to the original sources (Qur'an and Sunnah) with the understanding of the righteous ancestors.
4. **Critical thinking:** not getting caught up in ideas without scrutiny and reflection.
5. **Seeking useful knowledge:** from its correct sources.
6. **Sitting with the righteous:** and staying away from the people of innovation and misguidance.
7. **Supplication and supplication to Allah:** with guidance and steadfastness in the truth.
8. **Ignorance of shirk and its people:** not being loyal to the polytheists or imitating them.

Conclusion:

Understanding the concepts of shirk and monotheism is the key to guidance and happiness in this world and the hereafter. Let us be careful to be among the righteous Muslims, who follow the truth wherever it is, avoid shirk in all its forms, and seek to achieve pure monotheism in their hearts, minds and actions.

123 Towards a Deeper Understanding of Shirk: From the Worship of Idols to the Shirk of Thoughts

Introduction:

Shirk is often understood as simply the worship of idols or idols, but this understanding is limited and limited. Shirk is a broader and deeper concept, which includes multiple forms of deviation from monotheism, whether visible or hidden, in worship, thought, or behavior. This research explores the concept of shirk in its various dimensions, and sheds light on the danger of hidden shirk that may infiltrate the hearts without its owner noticing it.

Shirk: It is not just the worship of idols:

It is true that idolatry is one of the most prominent and obvious forms of shirk, but it is not the only one. Shirk can take many forms, including:

- **Shirk of worship:** It is the disbursement of any kind of worship to other than Allah, such as supplication, sacrifice, vows, and seeking help from other than Allah. (Contemporary example: supplication for the dead or asking for intercession from them).
- **Shirk of Lordship:** It is the belief that there is a creator, sustainer, or manager of the universe other than God. (Contemporary example: the belief that constellations or planets affect people's lives).
- **Shirk of names and attributes:** It is the description of Allah by the attributes of the creatures or His likeness to them. (Contemporary example: describing God as a "body" or "having a hand" in the sensual sense of creatures).
- **Shirk of following:** It is obedience to the creature in disobedience to the Creator, or following whims without any legitimate proof. (Contemporary example: obedience to positive laws that analyze what God has forbidden or forbid what God has permitted).
- **Shirk of love:** It is when a person loves something with Allah as much as he loves Allah, or more. (Contemporary example: love of money, fame, or position more than love of God).
- **Shirk of fear:** It is when a person fears a creature like his fear of Allah, or more. (Contemporary example: Fear of losing a job or livelihood is more than fear of God's wrath).
- **Shirk of hope:** It is when a person hopes for something from a creature that only Allah is able to do. (Contemporary example: relying on material reasons alone to achieve goals and forgetting to trust in God).

The Trap of Thoughts: The Hidden Danger:

One of the most dangerous types of shirk is "shirk of thoughts", which is shirk that infiltrates the minds and hearts without its owner feeling it. This shirk can take the form of:

- **Bigotry:** of opinions, doctrines, or people, and the rejection of the truth simply because it contradicts what a person is used to.
- **Following whims:** Presenting personal opinion on the Shari'ah evidence, and interpreting the texts to conform to whims.
- **Blind imitation:** of parents and grandparents or of society, without critical thinking or scrutiny.
- **Fabrication:** between truth and falsehood, belief in some of the Scriptures and disbelief in others.Contemporary examples: racism, extreme nationalism, extreme secularism, atheism).

The Children of Israel: A Model of Intellectual Shirk:

In the Holy Qur'an, the Children of Israel provide a clear example of intellectual polytheism. They have fallen into various forms of this polytheism, whether it is in their

distortion of the Torah, in their following their whims, or in their fanaticism of their inherited traditions.

The Path to Pure Monotheism:

In order to avoid shirk in all its forms, it is necessary to:

- **Sincerity of worship to Allah alone:** purifying the heart from everything but Allah.
- **Following the Shari'ah evidence:** Not giving any whims or personal opinions to the words of Allah and His Messenger.
- **Correct understanding of religion:** Referring to the original sources (Qur'an and Sunnah) with the understanding of the righteous ancestors.
- **Critical thinking:** not getting carried away by ideas without scrutiny or reflection.
- **Ignorance of shirk and its people:** not being loyal to the polytheists or imitating them.
- **Seeking useful knowledge:** from its correct sources (the Qur'an and the Sunnah) and understanding them by understanding the righteous predecessors.
- **Sitting with the righteous:** and staying away from the people of innovation and misguidance.
- **Supplication and supplication to Allah** for guidance and steadfastness in the truth.

Conclusion:

Shirk is not just the worship of idols, but it is a broader concept that includes multiple forms of deviation from monotheism. Shirk of ideas is one of the most dangerous types of shirk, because it can infiltrate the hearts without its owner realizing it. The way to pure monotheism is sincerity in worship of God alone, following the Shari'a evidence, correct understanding of religion, critical reflection, and innocence of polytheism and its people. Let us strive to purify our hearts and minds from all forms of polytheism, and let us be keen on pure monotheism, which is the basis of happiness in this world and the hereafter.

124 The Heart in the Qur'an: The Passion for Contemplation and the Engine of Turning Thoughts to Clarify Meanings

Introduction:

The term "heart" in the Holy Qur'an is a rich semantic treasure, which goes beyond the superficial understanding of the pulsating body organ to refer to **the center of consciousness, perception and deep understanding**. It is the **home of reason and contemplation, and the place of turning ideas** in the journey of exploring the meanings of the verses and drawing guidance. This topic explores the depths of this Qur'anic concept of the heart, highlighting its pivotal role in the process of contemplation, and how it is a motor for turning ideas to clarify the meanings hidden in the words of God.

The Heart: Beyond the Physical Organ – The Compass of the Soul and the Eye of the Mind

In the Qur'anic discourse, the "heart" is not limited to being a blood pump, but goes beyond it to become **an abstract concept that refers to the spiritual and moral side of man**. It is **the compass of the soul** that is guided by the light of revelation, and the eye of the mind that sees the truths and perceives the meanings. The heart is **the object of deep understanding and true awareness**, and it is the tool that man possesses to connect with the world of the unseen and receive divine guidance.

The Heart is the Engine of Contemplation: The Dynamic of Thinking to Interrogate Verses

The relationship between the heart and contemplation in the Qur'an is an organic and vital one. The heart is not just a passive repository of information, it is an **active engine that breathes life into the process of contemplation**. He **flips ideas, analyzes meanings, compares evidence, and interrogates verses** to extract their hidden treasures. The process of contemplation is not just a superficial reading of words, but **a profound intellectual journey led by the heart**, where thoughts interact and fluctuate in a relentless quest to understand God's purpose.

Manifestations of the Role of the Heart in Contemplation and Turning Thoughts in the Qur'an:

The importance of the heart in contemplation and the turning of thoughts is evident in many Qur'anic verses, which emphasize this central function of the heart in understanding God's words:

- **"Do they not ponder over the Qur'an or on the hearts of its locks"**: This noble verse places contemplation in the Qur'an in contrast to the existence of "locks on the hearts". Contemplation is **the function of a healthy and open heart**, while it is the closed hearts that are unable to contemplate and understand. This highlights that contemplation is not just a mental process, but a **heartfelt response to God's words**.
- This verse connects "remembrance" (a lesson and a reminder) with the existence of a conscious "heart." It is the living heart that receives and interacts with the memory, and draws lessons and lessons. This emphasizes that the heart is the instrument of deep assimilation and understanding of divine remembrance.
- **This** verse depicts the state of the hearts on which it was "imprinted", and as a result "they do not understand". Fiqh and deep understanding **stem from a healthy heart**, while a heart that is sealed with it is unable to understand and understand. This shows that the **Qur'anic understanding is not just superficial knowledge, but a fiqh of the heart that goes beyond the apparent to the subtle**.
- **{To make it a reminder for you and a conscious ear}**: In the interpretation of "conscious ear", it is often referred to as not only the physical ear, but **also the conscious ear of the heart**. The conscious heart is the one that "awares", understands, memorizes what it hears from the Qur'an and ponders over it. This

connects **awareness, understanding, and the heart**, emphasizing the role of the heart in absorbing God's words.

- **{The faithful spirit descended upon your heart to be one of the warners}**: The revelation of the Qur'an on the "heart" of the Prophet (peace and blessings of Allaah be upon him) is proof that **the heart is the place of receiving and absorbing the Revelation**. The heart is the vessel that received God's words and carried them to convey them to people.

"The Heart of the Table": The Search for Essence and Essence in the Qur'anic Text

Although the phrase "turning the table" is not directly Qur'anic, it expresses the **purpose of Qur'anic contemplation: to reach the essence of meanings and the essence of the intentions**. The "heart" of a thing is its inner and essence, and the "table" here symbolizes the rich and varied Qur'anic text. The "heart of the table" is the **relentless pursuit to reach the deep meanings, the universal intentions, and the essential guidance** that abound in the Holy Qur'an.

How does the heart turn thoughts around while contemplating?

The process of flipping ideas into the heart during contemplation is **a dynamic and active process** that involves:

- **Analysis of possible meanings:** Exploring the various connotations and interpretations that the verse can carry, and not suffice with the superficial apparent meaning.
- **Recalling evidence and evidence:** Linking the verse to other verses, the Sunnah of the Prophet, the historical context, and various sciences and knowledge, in order to strengthen and deepen understanding.
- **Asking questions and problems:** Interacting with the Qur'anic text by asking questions and inquiries, trying to answer them, and facing potential problems with critical thinking and serious research.
- **Linking the verse to the lived reality:** Applying the meanings of the verse to daily life, trying to draw lessons and lessons that are useful in reality, and transforming theoretical understanding into practical behavior.
- **Meditation and deep contemplation:** solitude with oneself and contemplating the meanings of the verse, and letting the heart interact with it freely, to receive divine inspirations and conquests.

Conclusion:

In the Qur'an, the heart is the **center of contemplation and the engine** of turning ideas. It is the tool that man possesses to understand God's words and clarify their deep meanings. The process of contemplation is not just a passing reading, but a **spiritual and intellectual journey led by the heart**, where the mind fluctuates, the mind interacts, and the insight is enlightened, to receive guidance and light from the words of God. A healthy heart is the heart that contemplates the Qur'an, turns its thoughts into its meanings, and always strives to reach the "heart of the table" – the essence of the meanings and the core of the Qur'anic intentions. Let us make our hearts a place for contemplation, and an

engine for turning our thoughts, so that we may enjoy the treasures of the Qur'an and its guidance in our lives.

125 "The Dead" and "The Dead": Logical Analysis and Qur'anic Evidence in Understanding "Spiritual Death"

Introduction:

The distinction between the words "dead" and "dead" in the Qur'an raises an important debate about the nature of death and life, not only in their biological sense, but also in their spiritual and moral sense. In a previous dialogue, a logical analysis supported by Qur'anic evidence suggested that there is a metaphorical connotation of the word "dead" referring to "spiritual death." This topic aims to evaluate this logical analysis and Qur'anic evidence, and to provide an opinion on the relevance of this interpretation.

Logical analysis of the concept of "spiritual death":

Logical analysis is based on the idea that language, especially the Qur'anic language, carries multiple levels of meaning, beyond literalism to symbolism and metaphor. Thus, the use of words such as "death" and "life" should not be limited to the biological meaning, but can be extended to include moral and spiritual states.

Logically, the concept of "spiritual death" is consistent with the Islamic idea of **the heart as a center of consciousness and faith**. If the heart is the home of faith and spirituality, it is logical that there should be a "death" of the heart, represented by the absence of faith and spirituality, just as there is a "death" of the body in the absence of its vital functions.

This logical analysis finds support in the **nature of the Qur'anic message itself**, which places great emphasis on **spiritual and moral guidance and reform**. If the Qur'an seeks to revive the hearts and enlighten the minds, it makes sense to speak of a state of "spiritual death" that needs such a revival.

Supporting Qur'anic Evidence:

The analysis is based on several Qur'anic evidences, the most prominent of which are:

1. **The story of Abraham (peace be upon him) and the "resurrection of the dead" (Al-Baqarah: 260):** As detailed in the previous dialogue, this analysis suggests that Abraham's question "Show me how to revive the dead" is not related to direct biological revival, but **to "resurrecting dead hearts by faith."** The general context of the story, and Abraham's dialogue with his polytheistic people, indicates that his attention was focused on guiding them and bringing them out of the "death" of polytheism to the "life" of faith.The birds that Abraham ordered to be cut up, dispersed, and then invited to come back alive can symbolize the **dismantling of false (dead) ideas and beliefs and reassemble them with a new and reviving (living) understanding**.

2. **Verses describing the disbelievers as "dead", "deaf", and "blind":** Quranic verses describe the disbelievers and the misguided with adjectives such as "the dead", "deaf", and "blind" (e.g., al-Rum: 52, an-Naml: 80, Fatir: 22). These descriptions cannot be understood literally in a biological sense, because the infidels are physically alive, hearing and seeing. Rather, they are **metaphorical descriptions** that indicate that **their hearts are dying from the truth, their ears are deaf to hearing guidance, and their eyes are blind to seeing the signs of God**. This metaphorical use of "death" in describing the living supports the idea of "spiritual death."
3. **Verses of "revival" after "death":** Other verses speak of "revival" of people after "death" (e.g., al-An'am: 122). In many of these verses, the context is linked to guidance and faith. "Death" here can be interpreted as **misguidance and disbelief**, and "revival" as **guidance and faith**. This reinforces the idea that "death" and "life" can have both spiritual and moral connotations.

Evaluation of Logical Analysis and Qur'anic Evidence:

In my opinion, the logical analysis of the concept of "spiritual death" **is valid and convincing**, and the Qur'anic evidence **strongly supports it**. The interpretation of "the dead" in some contexts in the metaphorical sense of "the dead of heart, the dead of faith" opens up wider horizons for understanding the Qur'an and makes it more in line with its purposes of guidance and spiritual reform.

Strengths of the analysis:

- **Harmony with the Qur'an's Intentions:** Metaphorical interpretation is in line with the Qur'anic emphasis on spiritual guidance and reform.
- **Compatibility with linguistic understanding:** The Arabic language is rich in metaphors and metaphors, and the use of "death" in a metaphorical sense is not strange to the language.
- **Consistent interpretation of verses:** Provides a consistent interpretation of a number of verses that speak of "death," "life," and "revival," and resolves problems that may arise when adhering to a literal interpretation only.

Points worth further contemplation:

- **Contextual Distinction:** The challenge remains in **determining which contexts are "dead" in a metaphorical sense, and those in a literal sense**. This requires careful consideration of each verse and its context.
- **Avoid over-interpretation of metaphor: Care should be taken not to overinterpret** metaphorical interpretation so that the original literal meaning is neglected when necessary. The balance between literal and metaphorical meaning is the basis of correct understanding.

My final opinion:

I believe that logical analysis and Qur'anic evidence make **a strong case** in favor of a metaphorical connotation of the word "dead" referring to "spiritual death." This interpretation does not negate the literal meaning of the word, but rather adds a deeper and richer dimension to it, and allows for a more comprehensive understanding of the

Qur'anic message about life and death, soul and body, and guidance and error. Adopting this interpretation contributes to renewing our understanding of religion and making it more vibrant and influential in our contemporary lives.

Conclusion:

The understanding of the "dead" and "the dead" in the Qur'an goes beyond mere superficial linguistic distinction. Logical analysis and Qur'anic evidence invite us to explore the metaphorical and symbolic dimensions of the language of the Qur'an, and to understand "spiritual death" as a real moral state that needs to be "revived" by guidance and faith. This deeper understanding enriches our contemplation of the Qur'an and makes its message closer and more effective in our lives.

126 Smashing Intellectual Idols: A Critical Reading of the Stories of the Prophets

Introduction:

In the Islamic religious tradition, the stories of the prophets are not merely historical accounts of past events, but rather serve as guiding torches that illuminate the paths of thought and invite deep reflection on the traditions of the universe and life. Among these stories, the stories of Moses (peace be upon him) with the mountain and Abraham (peace be upon him) with the bird stand out as two unique models that call for the destruction of intellectual idols, the transcendence of rigid forms of knowledge, and the embarkation on wider horizons of constructive critical thinking.

Moses and the Mountain: The Limits of Human Perception

In Surah Al-A'raf, Moses (peace be upon him) asks his Lord to see him, and the divine answer comes to him: "You will not see me, but look at the mountain, and if it remains in its place, you will see me. At first glance, the scene may seem like a mere demonstration of divine greatness that humans cannot bear, but contemplating the symbolism of the story reveals a deeper meaning.

The mountain, with its solidity and stability, represents here the limited material perceptions in which we lock up the unseen realities. Moses' insistence on "sensual vision" is a reflection of man's innate desire to reduce the Absolute to concrete forms, which hinders deeper spiritual understanding.

When God manifests himself to the mountain, He does not manifest Himself – His Fear – but is manifested by the light of His knowledge, of the reality of His existence that transcends material perceptions. The collapse of the mountain is a symbol of the collapse of these rigid perceptions when confronted with transcendent realities. The shock of Moses is not just a loss of consciousness, but a shock of knowledge that shakes the human being and pushes it to reconsider its axioms and beliefs.

Ibrahim and Al-Tayr: Faith between Doubt and Certainty

In Surah Al-Baqarah, Ibrahim (peace be upon him) asks his Lord: "My Lord, show me how to revive the dead." So Allah commanded him to take four birds, cut them down, then place a portion on each of them, then call them, and they came to him in pursuit.

This story does not merely offer a divine miracle, but a profound lesson in the nature of faith. Abraham's question is not a question of doubt, but a question of clarification, a question of the seeker of certainty that does not contradict reason, but integrates with it.

The act of cutting birds and mixing their parts indicates the need to dismantle the legacies and preconceived notions, in order to understand them more deeply. It is an invitation not to accept ready-made ideas without scrutiny, and to consciously reassemble them, after examining and testing them.

The return of birds to life is a symbol of faith that is reborn, after it has passed through the stage of doubt and questioning. It is a stronger and more firm faith, because it did not come through blind imitation, but through personal experience and mental conviction.

Critical Thinking: The Bridge to Truth

Both stories critique the negative paradigm of dealing with beliefs, where unconscious submission and rigidity of legacies without thinking. They call for a redefinition of faith, not as a mere set of rituals and rituals, but as a dynamic dialogue with the larger existential questions.

As Imam Ali bin Abi Talib said: "Do not know the truth by men, know the truth, know its people." The truth is not measured by the standards of people, nor is it limited to rigid molds, but it is a light that illuminates minds and hearts, and calls for continuous renewal.

Contemporary Applications: From Code to Reality

The call for critical thinking is not just an intellectual luxury, but a necessity of life, in an era of changes and challenges.

- **In education:** We must move from a culture of indoctrination to a culture of questioning, from providing ready-made answers to encouraging students to ask questions, and to search for their own answers.
- **In social reform,** we must free ourselves from literal readings of religious texts, which sanctify the past without understanding its context, and adopt more open and flexible readings that are in line with the spirit of the times.
- **In personal development:** We should seek to build an individual faith based on reflection and reflection, rather than tribal affiliation with beliefs, and be always willing to revise our beliefs and behaviors, and correct them if necessary.

Conclusion:

The stories of the prophets are not just historical tales, but the framework of an ongoing intellectual movement. Just as the mountain collapsed in the face of the manifestation of truth, dead thoughts must collapse before the light of the mind and the spirit. The real

challenge is to be like Abraham: we confidently dismantle the birds (legacies), and wait for them to come back alive with a new meaning, a faith that comes to life, and a thought that illuminates the paths.

127 DEFINING THE BASIC CONCEPTS ABOUT ISLAM, FAITH AND SUNNAH

1. The heart: the center of analysis and choice not just emotion

In traditional interpretations, the heart is often seen as a center of emotion and faith in its inner sense. The heart in which thoughts fluctuate, the walls of the heart, considering it **as a "process of analysis and choices".** The heart is not just a blood pump or a reservoir of emotions, but **a center of awareness and perception** where choices are made and behavioral decisions are made. When it is said, "When faith enters your hearts," it does not mean that faith enters a physical organ, but **rather that trust and security penetrate the process of analysis and reflection**, so that behavior becomes a reflection of firm convictions of trust and reassurance.

2. Muslim: From Religious Identity to Peaceful Behavior

A "Muslim" is usually understood as a person who embraces the religion of Islam and believes in its pillars. But the dialogue proposed a more comprehensive and behavior-focused definition. In this context, a "Muslim" is **a person who enters the peace system and stops harming and** attacking. Islam here is seen as a system of universal peace, and entering into it begins with a commitment to peaceful behavior and an end to aggression. This definition expands the circle of "Islam" to include anyone who adheres to this code of conduct, regardless of their apparent religious affiliation.

3. Believer: A higher rank than Islam, the embodiment of trust and security

While Islam is often considered to be the religion and faith is the belief of the heart, the dialogue has made a precise distinction between them, considering **faith as a higher rank than Islam**. The "believer" is not only the one who enters the system of peace (the Muslim), but he is the one who **gives security and reassurance to those around him, and becomes a source of trust for society**. Faith here is manifested in practical behavior and daily dealings, and it is the fruit of the penetration of trust and security into the "heart" of the believer (i.e., the process of analysis and selection). The verse "The Arabs said, 'We believe,' say you do not believe, but say we submit" explains in this context that the Arabs have achieved the status of Islam by refraining from aggression, but they have not yet reached the level of faith, which requires gaining the trust of society through contact and treatment.

4. Islam: A universal cosmic system and not a limited historical religion

The popular perception of Islam often confines it to being a religion that began with Noah and was completed with Muhammad. However, the dialogue radically expanded this concept, considering **Islam as the universal order that God has accepted and on which the entire existence has been governed since the beginning of creation**. "And to Him belongs the most peaceful of all who are in the heavens and the earth, willingly or unwillingly" – Islam in this sense is **submission to the laws and laws of the universe**, and it is not merely a religious choice, but the authentic order of existence. The religion brought by the prophets, including Muhammad, is the embodiment and elaboration of this cosmic order in a human and historical context.

5. Faith: Trust and Security, Determinants and Methodology of Know-how

Faith in Arabic means affirmation and affirmation. But the dialogue focused on another dimension of faith: **trust and security**. The "believer" is the one who provides security and reassurance to others.It was also emphasized that **faith is not just an abstract belief, but rather "knowing"** – that is, specific knowledge of rules and methods. It is the Qur'an and the Sunnah of the Prophet that determine the paths of faith and guide it in the right direction. This explains the verse "You did not know what the Book was, nor what was faith" – the Prophet (peace and blessings of Allaah be upon him) knew the concept of general faith as trust and security, but he did not understand **the "knowing" of faith** in its specific and systematic sense that the Book came up with.

6. The Sunnah of the Prophet: Distinguishing between the Functions of "Envoy" and "Messenger"

In understanding the Sunnah of the Prophet, the dialogue proposed an important distinction between the two functions of the Prophet (peace and blessings of Allah be upon him): **"Messenger" and "Messenger".** The Prophet (peace and blessings of Allaah be upon him) was **an "emissary"** to his people in a specific historical context, and he had the function of **a "messenger"** with a universal message. This distinction affects the understanding of the Sunnah, as some of the words and actions of the Prophet (peace and blessings of Allaah be upon him) may be **specific to his capacity as an "emissary"** for a particular context, and are not absolutely binding on each time and place. His words and actions **as a "messenger"** are universal and more general. This distinction opens the door to reconsidering the authenticity of some aspects of the Sunnah, with a focus on the general purposes of the Prophet's message.

7. "The First Muslims" and "The First of the Believers": The Chronological Precedence

Phrases such as "I am the first of the Muslims" and "I am the first of the believers" (in the context of the stories of the prophets) are not understood in the dialogue as **a precedent in time**, but rather as **a precedent of values and a high rank**. The "first Muslim" is the **person who has achieved the value of Islam** in its comprehensive sense, and the "first of the believers" is **the person who has achieved the value of faith in a** specific context (such as the faith of Moses after the experience of the mountain). This changes our understanding of these phrases, from a mere chronological order to **an**

appreciation of the value of achievement and perfection in the embodiment of these concepts.

8. "Knowing" does not "know" and "knows": denoting know-how and methodology

In the verse "You did not know what the Bible was, nor did you believe," the word "know" was emphasized and distinguished from "to learn" and "to know.""Knowing" means **"know-how"** – that is, knowledge accompanied by determination, controls, and methods. The negation here is not to deny knowledge or absolute knowledge, but rather **to negate the systematic and specific knowledge of faith and the Book** before the revelation was revealed. This emphasizes the importance of revelation in defining the paths of faith and providing a clear methodology for understanding and action.

Conclusion:

Calling for an understanding of basic Islamic concepts, by focusing on the **behavior, values, and general purposes of the mission**. He went **beyond literal and traditional readings, and adopted a critical thinking methodology** that seeks a deeper and more comprehensive understanding of religion. These new concepts open wide horizons for intellectual dialogue and contribute to the renewal of religious discourse to keep pace with the challenges of the times.

128 AL-FAJR: THE REVELATION OF THE TRUTH AND THE EMERGENCE OF CONSCIOUSNESS.. A NEW READING IN THE VERSE OF THE QUR'AN OF AL-FAJR

1. Criticism of the literal gender interpretation of some verses:
    - The central idea of the article is to critique interpretations that introduce gender discrimination (between male and female) in verses that may not be their primary intent.
    - It should be noted that some later additions (such as the "Alif al-Dajjariyya" in the Qur'an) may have established this literal understanding.
2. Focusing on the intellectual and cognitive context of the verses:
    - Calling for an understanding of the verses in their broader context, which may be an "intellectual fighter" or epistemological dialogue, rather than just a division of the virtues between the sexes.
    - The interpretation of "Muslim women" and "believers" (and other attributes) is not as a reference to biological sex, but as categories of people based **on their level of understanding and conviction of the Qur'anic argument and their obedience to it.**
        - "Muslims": Those who have been led and convinced by the argument after contemplation and understanding.
        - "Believers": Those who believe with a rational conviction after their argument has been overcome by evidence.
3. Comprehensiveness of virtues and responsibility:

- Instead of assigning certain virtues to men and others to women, it is understood from this interpretation that the aforementioned qualities (Qunut, Honesty, Patience, Reverence, Charity, Fasting, Keeping the Chicken, and Remembrance) are **required of every Muslim and believer, male or female**, and indicate different levels of religiosity and commitment based on the degree of understanding and contemplation.
- This is in line with the general Qur'anic principle that the reward is for faith and good deeds, and that God does not waste the reward of the best work, regardless of his gender.

129 THE MEANING OF THE HOUR IN THE QUR'AN

1. **It is not just the Day of Judgment:** the author acknowledges the traditional eschatological meaning (the Day of Resurrection), but argues that the "hour" *is not limited* to this one event.
2. **A moment of exposure and clarity:** A "clock" represents a specific point in time when something becomes *known*, clear, or *obvious*. It is a moment of revelation or manifestation. This can relate to: **Understanding a Qur'anic Verse:** As in "The Splitting of the Moon", the "hour" comes when the *true meaning* of the verse becomes clear through scientific understanding and linguistic analysis.
   - **A certain event** that has already occurred.
3. **Expansion of Consciousness (Capacity):** The author associates "hour" with the linguistic root "capacity," which means "breadth," "capacity," or "capacity." This suggests that "hour" is also a state *of expansion of understanding* or *awareness*. It is a time when one's knowledge and understanding expands exponentially.
4. **Suddenly and suddenly:** The author repeatedly asserts that the "hour" will come "sudden" – suddenly, unexpectedly, or suddenly. This reinforces the idea that it cannot be accurately predicted or preceded by specific, identifiable signs (in the traditional sense). Suddenness applies both to the possible eventuality of the end times *and* to moments of individual revelation or understanding.
5. **A transformative event (earthquake):** The author uses the metaphor of "earthquake" to describe the effect of the "clock." This "earthquake" represents the intellectual and spiritual turmoil that comes with a profound shift in understanding. It is a vibration of one's basic beliefs and assumptions.
6. **The failure of the "bet":** In the context of the discussion of the "split of the moon", the "hour" is associated with the failure of God's supposed "bet" on humanity. The hour" is approaching because the bond between God and humanity has been severed, and God, in the author's view, has lost the motivation to delay it.
7. **It has already partially arrived (its conditions):** the author believes that some of the "signs" of the hour have *already* occurred, based on his interpretation of the Qur'anic verses. This contradicts the traditional view that the major signs are future events.

In summary:

The author's understanding of the "clock" is multifaceted. It is not just the end of the world. It is a moment of revelation, a state of expanded consciousness, a sudden and transformative event, and in the specific context of their interpretation, as a result of the severed relationship between God and humanity. It is a concept that includes a cosmic event (a possible end of time) and individual moments of deep understanding. It is an event that has occurred/will happen suddenly, without any pre-signs. Traditional signs, have either been misinterpreted, or have already occurred.

130 The Holy Qur'an: An inexhaustible flowing river. A Reading on the Importance of Tracking the New Ones

Introduction:

The Holy Qur'an, the eternal word of God, is not a rigid book confined to the time of its revelation, but rather a flowing river of meanings and guidance, whose giving is renewed with the renewal of ages and understandings. Every generation finds in it something that suits its reality, and every contemplative person is deprived of what quenches its intellectual and spiritual thirst. Hence the importance of tracing the new from the contemplative, who open new horizons in understanding the Book of God and reveal its hidden treasures that do not run out.

The Holy Qur'an: A Living and Renewed Book

Allaah says (interpretation of the meaning): "Allaah says (interpretation of the meaning): "Allaah is the one who is in the middle of the qur'an."

In another verse, the Almighty says: "Nothing that comes to them from their Lord is narrated except that they listen to it while they are playing" (Al-Anbiya: 2). This verse indicates that the Holy Qur'an carries within it a "new remembrance", i.e., new and renewed meanings that are appropriate for each age. The true believer is the one who receives this updated remembrance seriously and thoughtfully, not through idleness and negligence.

Why follow the new masterminds?

Tracking the new contemplative is not just an intellectual luxury, but an urgent necessity for several reasons:

1. **Renewing Understanding:** Each era faces its own challenges and emerging problems. The new contemplation, with their knowledge of the reality of their time, can offer new insights in understanding the Holy Qur'an, which will help to face these challenges and solve these problems.
2. **Connecting the Qur'an to reality:** New contemplators can connect the verses of the Holy Qur'an with contemporary events and developments, making the Holy Qur'an more present and influential in our daily lives.

3. **Enriching Islamic sciences:** New discoveries in interpretation and interpretation add to our scientific heritage, expand our understanding of the Holy Qur'an, and make it a source of inspiration for scholars and researchers in various fields.
4. **Confronting Doubts:** In our time, new doubts are emerging about Islam and the Holy Qur'an. Armed with a deep understanding of the Book of God, the new contemplators can provide scientific and rational responses to these doubts, and defend the Holy Qur'an with argument and proof.

How do we keep track of new planners?

There are several ways through which one can track the new masterminds:

1. **Interactive platforms:** Creating websites and social media platforms that bring together thinkers, disseminate their ideas, and allow them to communicate and discuss.
2. **Conferences and Seminars:** Holding periodic conferences and seminars that bring together scholars and contemplators to discuss new visions in the interpretation of the Holy Qur'an, and to encourage young people to participate and express their opinions.
3. **Books and Magazines:** Publishing books that collect modern interpretations of the Holy Qur'an, and issuing periodical journals that discuss new discoveries in the sciences of the Qur'an.
4. **Cooperation with universities:** Encouraging universities to conduct research on the interpretation of the Holy Qur'an in the light of scientific and social developments, and supporting graduate students in submitting theses on the interpretation of the Qur'an.
5. **Technology:** Developing electronic applications that combine modern interpretations, allowing users to interact with them, and using artificial intelligence to analyze Qur'anic texts and discover new links.

Must-have controls

The follow-up of the new contemplative people must be bound by Shari'a and scientific controls, so that it does not turn into an interpretive chaos that deviates from the purposes of the Shariah. The most important of these controls are:

1. **Adherence to the principles of interpretation:** Any new interpretation must be based on the only source that is the Qur'an, the interpretation of the Qur'an in the Qur'an and in the Arabic tongue, the tongue of the Qur'an.
2. **Evidence-based:** Every new interpretation must be supported by evidence from the Holy Qur'an, be logical, do not contradict the Sunnah and laws of Allah, do not contradict common sense, and do not call for terrorism and sorcery
3. **Balance between the old and the new: The** old interpretive heritage should not be neglected, but should be used and built upon, while being open to new visions that do not contradict the Sharia.

Examples of New Interpretations

The modern era has witnessed the emergence of many new interpretations of the Holy Qur'an, which have attempted to provide contemporary insights into the understanding of the Book of God. Examples of these interpretations include:

- **Scientific interpretation:** which links the verses of the Holy Qur'an with modern scientific discoveries, and reveals the scientific miracles in the Qur'an.
- **Social Interpretation:** It focuses on contemporary social issues, such as justice, equality, and human rights, and derives solutions to these issues from the Holy Qur'an.
- **Psychological Interpretation:** which analyzes the Qur'anic verses that speak about the human soul, links them to modern psychology, and reveals the secrets of the human soul through the Qur'an.
- **Environmental Interpretation:** which extracts from the Holy Qur'an the guidelines related to the preservation of the environment and natural resources, and calls for responsible dealing with the universe.
- **Intentional interpretation:** which aims to derive the purposes of the general Shari'ah from the Holy Qur'an and apply them to contemporary issues.
- **Objective Interpretation**: which collects Qur'anic verses with a single subject and studies them in an integrated manner.

Conclusion:

The Holy Qur'an is the eternal Book of God, whose wonders do not end, and whose treasures do not expire. Keeping track of the new contemplative is a legitimate duty and a great responsibility, which falls on the shoulders of every Muslim man and woman. Through continuous contemplation of the Book of God, and a renewed understanding of its meanings, we can make the Holy Qur'an a source of guidance and light for us in all times and places.

131 Al-Fajr: The Revelation of the Truth and the Emergence of Consciousness.. A New Reading in the Verse of the Qur'an of Al-Fajr

Introduction:

In Surah Al-Isra', the verse "The Qur'an of the dawn was witnessed" (Al-Isra'a: 78) carries a profound invitation to contemplate a defining moment, which is not limited to the mere emergence of the first rays of the sun, but goes beyond that to broader spiritual and intellectual dimensions. In this context, the dawn is not just a time of time, but a symbol of the revelation of truths, the emergence of consciousness, and the transition of man from the darkness of ignorance to the light of knowledge.

Dawn: Beyond the Traditional Meaning

The "Qur'an of Dawn" is usually interpreted as the Fajr prayer, or the reading of the Qur'an at this blessed time. This interpretation is undoubtedly correct and important, but it does not encompass all the dimensions of the verse. The words of the Qur'an, like the deep sea, carry with them inexhaustible pearls, and the deeper we dig into them, the more we discover new meanings that enrich our understanding and expand our understanding.

Dawn: A Symbol of Exposure and Clarity

In Arabic, the root of the word "dawn" carries the meaning of splitting, opening, and exploding. Dawn is the moment when darkness breaks through, light explodes, and the mist dissipates. This linguistic meaning is closely related to the spiritual and intellectual meaning of the verse.

Dawn, in this context, is a symbol of revelation and clarity. It is the moment when the darkness of ignorance and illusion is dissipated, and the divine truths are clearly and clearly revealed. It is the time when the heart and mind are awakened, and are fully prepared to receive the light of guidance and knowledge.

The Qur'an of Dawn: A Reading That Shakes the Heart and Awakens the Soul

The Qur'an of Dawn is not just a recitation by the tongue, but a conscious and thoughtful reading that shakes the heart and awakens the soul. It is a reading that goes beyond letters and words, to reach the deep meanings of the verses. It is the reading that turns into a light that illuminates the path and guides to the straight path.

Dawn: The Stage of Blowing Up the Facts

Dawn is the stage of "blowing up the truths." It is the time when the darkness begins to subside, and the truths that lie deep within the soul and in the horizons of the universe appear. It is the time when man gets rid of illusions and suspicions, and realizes the reality of his existence and role in life.

Acclamation and Spiritual Elevation: The Key to Understanding

Man cannot reach this deep understanding of the Holy Qur'an unless he purifies himself and purifies his heart. Tazkiyah is a continuous process of purification of the soul from impurities and impurities, and it enables a person to rise to a higher level of awareness and understanding.

When the heart is purified, it becomes like a clear mirror that reflects the light of divine truths. When the veil of insight is removed, man is able to see the unity behind pluralism, and realizes that everything in the universe is a sign of God, indicating His oneness and greatness.

The Divine Puff: The Continuity of Guidance

It is the divine murmur in the soul of man that brings him back to his luminous origin and reminds him of his first truth. This murmur is not an event, but a continuous process,

which is renewed at every moment. God Almighty recreates man spiritually in every soul, and gives him the opportunity to be renewed and elevated.

This divine murmur is also a symbol of the continuity of divine guidance. Man, no matter how knowledgeable he may be, still needs the light of God to be guided to the straight path.

Consciousness of the Systems of the Universe: A Path to the Dawn of Truth

When man contemplates the exquisite systems of the universe, and realizes the precision and perfection of creation, he becomes acquainted with the divine oneness that lies behind this enormous diversity. The universe, with all its galaxies, planets and stars, is an open book, in which the believer reads the verses of God and learns about His greatness and power.

This realization of the systems of the universe leads to the "dawn of truth" in the human heart. It is the moment when man reformulates his understanding of life and existence, based on this monotheistic vision.

Return to Unit: Dawn

Man, in his origin, was in the world of light, united with divine truths. But when he forgot these truths, he divided himself and entered the world of pluralism and duality.

Dawn, in this context, is a symbol of a return to unity. It is the moment when man gets rid of inner contradictions, and reconciles himself with the universe and with God. It is the moment when the darkness disappears, and the sun of truth shines in the heart.

Conclusion:

The verse of the Qur'an of Dawn is a call to spiritual awakening and to pay attention to a defining moment that carries with it deep meanings and spiritual and intellectual connotations that go beyond the traditional concept. It is a call to acclamation and elevation, to contemplate the signs of God in the soul and in the horizons. It is an invitation to return to unity and to realize the truth behind pluralism. Dawn is not just a time of day, but a spiritual state that man experiences when his heart is enlightened by the light of guidance and knowledge.

132 Man and Humans in the Holy Qur'an: Towards a Deeper Understanding of Human Beingness

Man and Humans in the Holy Qur'an: Towards a Deeper Understanding of Human Beingness

Introduction:

The concept of "man" occupies the center stage of human thought, and its importance and depth increase when contemplating the Qur'anic discourse. The Holy Qur'an makes a striking distinction between the terms "man" and "human beings", a distinction that

transcends verbal difference to touch the essence of human beings and reveals a unique Qur'anic vision that invites us to a deeper understanding of ourselves and our existence.

Man: The Entity in the Formation and Vulnerability

When the Qur'an uses the term "man," it often refers to the being in its primary psychological and material aspects, or in certain cases reflecting its vulnerability to vulnerability, imperfection, and volatility.

- **Inherent weakness:** The Qur'an highlights man's weakness as a constitutive reality: **"And man was created weak"** (al-Nisa: 28). This weakness is not just a physical weakness, but includes weakness in the face of whims, desires, and ignorance.
- Al-Nazu'a al-Nahu al-Nisyan wa'l-Jahud: Yashir al-Qur'an ila mail al-insaan al-nissyan wa'l-kaafran baal-naam: "I'l-'a'l-'a'i'an al-'aan al-'a'aan al-'aan" (al-Hajj: 66), "Wakan al-'aan al-'a'an'aan' (al-Isra: 11).
- **The purpose of this portrayal:** The Qur'an does not aim to belittle man so much as to remind him of his original truth and his constant need for divine guidance and care. It is a warning that man, by the very essence of his initial physical and psychological components, is an imperfect and needy being, prone to deviation if left without spiritual and mental guidance. It represents the "raw material" that needs to be refined and purified.

Humans: The Visible and Honored Entity by Assignment

The term "human beings" is often used in the Qur'an to refer to other aspects:

- **The visible form and image:** refers to the tangible physical form, the form that characterizes this creature. This is evident in the story of creation: **"And when your Lord said to the angels, 'I am creating human beings from clay from old clay'"** (Al-Hijr: 28) and in His saying about the Messengers: **"Their Messengers said to them, 'We are nothing but human beings like you'"** (Ibrahim: 11), emphasizing their participation in the apparent human nature of mankind.
- **The being after honoring and preparing for the commission:** "Humans" are associated with the stage in which creation is complete and the being is ready to carry honesty and responsibility, after the puff of the spirit that honored him.

Soul Blowing: The Defining Moment

The "puff of the soul" represents the fundamental turning point that moves the object from a mere initial physical and psychological formation to a higher level.

- **Divine Honor:** The Almighty says: **"If I flatten it and breathe into it of My Spirit, then fall down prostrating before it"** (Al-Hijr: 29, p. 72). It is this divine murmur that has given this "human" being a spiritual and mental dimension, and made it worthy of divine honor (the prostration of the angels to Adam as a model) and the trustworthiness of the commission.
- **Awareness and responsibility:** With this murmur, the being became able to be aware and perceive, to distinguish between good and evil, and to take responsibility for his choices and actions.

Man and Humans: Two Complementary Faces of the One Being

"Man" and "human beings" should not be understood as opposing or separate terms, but rather they represent two complementary aspects of the same human being:

- **Man:** It represents the primary physical and psychological aspect, with its susceptibility to weakness, shortcomings, and need.
- **Human beings:** Represents the visible image and the side that has received the spiritual murmur and has become a conscious, costly, and honorable entity.
- **Integration:** Man, with his weakness, needs the spirit and divine guidance to elevate, elevate and achieve his possible perfection. Human beings, as a spiritual, mental and costly entity, exercise their existence and responsibilities through this body and soul (man).

The Purpose of Differentiation: An Invitation to Reflection and Evolution

The precise Qur'anic distinction between the two terms is not just a linguistic luxury, but a profound call:

- **To reflect on ourselves:** to understand our various dimensions, our earthly origin (humans) and our spiritual breath, our inherent weakness (man) and our capacity for transcendence.
- **For liberation and elevation:** to be free from the captivity of the material and instinctive aspect (which is often described in cases of weakness), and to elevate the soul and mind to achieve the purpose of creation.
- **To achieve full humanity:** to reach a state of equilibrium in which the meaning of the honored "human" is achieved, which harnesses the aspects of "man" (body and soul) in obedience to God and the building of the earth.

The Equation of Human Existence (Symbolic Vision):

It can be conceived as a symbolic equation:
human (body + primordial soul with its capacities for weakness) + soul puff (honoring and rehabilitating) = human beings (conscious, honorable, responsible, backward being)

This equation makes it clear that man in his primordial abstract state needs spiritual sustenance to become the being God intended: a successor on earth, a worshipper of God, a seeker of good.

The Perfect Human: The Ideal Model

The perfect man, in the Qur'anic perspective, is the one who achieves balance and harmony between all these dimensions. He is the one who lives as a "human being" with his own material and social requirements, but he transcends his "humanity" through the purification of the soul and the connection with the soul, so that his material aspect does not overwhelm the spiritual, and he does not forget his weakness and need for God, so that he adheres to his method and achieves the purpose of his existence. The prophets and messengers, led by their seal Muhammad, may God bless him and grant him peace, are the ideal examples of this perfect man who embodied the finest images of humanity guided by divine revelation.

Conclusion:

Reflecting on the Qur'an's use of the terms "man" and "human beings" opens doors for us to a deeper understanding of our dual nature, and to realize the journey of our existence from material origin to spiritual honor. It is not just a separation, but a roadmap that invites us to appreciate God's honor for us, to face our weakness with His help, to strive tirelessly to elevate ourselves and achieve a balance that makes us worthy of honesty and the architecture of the universe, in order to achieve the lofty purpose of our existence as a "human being" honored by God and as a "man" striving for perfection.

133 Sensing the meanings, energy, sound and shape of letter names

1. The letter A

- Meaning: It indicates unity and beginning, and it is the first of the Arabic letters.

- Energy: The energy of the beginning and the foundation, which expresses the beginning and continuity.

- Voice: The sound of the thousand is light and extended, expressing openness and extension.

- Shape: The shape of the thousand is straight and long, expressing rectitude and stability.

2. The letter B (B)

- Meaning: It indicates the beginning and the creation, which is the letter of creation and formation.

- Energy: The energy of creation and foundation, which expresses the beginning and renewal.

- Sound: The sound of the B'a is strong and defined, expressing strength and determination.

- Shape: The shape of the B is slightly curved, expressing flexibility and departure.

3. The letter T (T)

- Meaning: It indicates generation and openness, which is the letter of growth and development.

- Energy: The energy of generation and openness, which expresses growth and expansion.

- Sound: The sound of the Ta is light and fast, expressing speed and go.

- Shape: The shape of the T is curved and round, expressing openness and flexibility.

4. The letter Tha (w)

- Meaning: It indicates influence and foundation, and it is the letter of change and transformation.

- Energy: The energy of influence and change, which expresses transformation and renewal.

- Voice: The sound of the Tha'a is extended and multi-toned, expressing diversity and multiplicity.

- Shape: The shape of the Thala is curved and multi-lined, expressing complexity and variety.

5. Letter Jim (C)

- Meaning: It indicates direction and movement, and it is the letter of direction and movement.

- Energy: The energy of movement and direction, expresses orientation and movement.

- Sound: The sound of the gym is strong and defined, expressing power and determination.

- Shape: The shape of the gym is curved and round, expressing movement and flexibility.

6. The letter H (H)

- Meaning: It indicates the content and essence, which is the letter of depth and density.

- Energy: The energy of depth and density, expresses essence and depth.

- Voice: The sound of bark is light and extended, expressing breadth and depth.

- Shape: The shape of the bark is curved and round, expressing density and depth.

7. The letter kha (kh)

- Meaning: It indicates concealment and secrecy, and it is the letter of mystery and concealment.

- Energy: The energy of invisibility and secrecy, expresses mystery and invisibility.

- Voice: The sound of the void is light and extended, expressing secrecy and concealment.

- Shape: The shape of the void is curved and round, expressing mystery and invisibility.

8. Letter D

- Meaning: It indicates pampering and guidance, and it is the letter of guidance and guidance.

- Energy: The energy of guidance and guidance, expresses guidance and pampering.

- Voice: The voice of the signifier is strong and defined, expressing strength and determination.

- Shape: The shape of the signifier is straight and defined, expressing guidance and guidance.

9. Letter Y (Y)

- Meaning: It denotes the self and distinction, and it is the letter of distinction and uniqueness.

- Energy: The energy of excellence and uniqueness, expressing oneself and distinction.

- Voice: The sound of the Dhal is extended and multi-toned, expressing diversity and multiplicity.

- Shape: The shape of the thal is curved and multi-lined, expressing complexity and variety.

10. The letter "R" (t)

- Meaning: It indicates vision and energy, and it is the letter of vision and power.

- Energy: The energy of vision and power, expresses vision and energy.

- Sound: The sound of the Ra is strong and defined, expressing strength and determination.

- Shape: The shape of the R'a is curved and round, expressing movement and flexibility.

11. Letter Z (G)

- Meaning: It indicates decoration and adornment, and it is the letter of beauty and adornment.

- Energy: The energy of beauty and adornment, expresses decoration and beauty.

- Voice: The sound of the zai is light and extended, expressing extension and beauty.

- Shape: The shape of the costume is curved and round, expressing beauty and adornment.

12. The letter "S" (S)

- Meaning: It indicates the Sunnah and the reappearance, which is the letter of the appearance and clarity.

- Energy: The energy of appearance and clarity, which expresses the Sunnah and the apparition.

- Sound: The sound of the sin is light and extended, expressing extension and clarity.

- Shape: The shape of the sine is curved and round, expressing appearance and clarity.

13. The letter shin (u)

- Meaning: It denotes objectification and communication, which is the letter of communication and communication.

- Energy: The energy of communication and communication, which expresses objectification and communication.

- Voice: The sound of the shin is light and extended, expressing extension and connection.

- Shape: The shape of the shin is curved and round, expressing communication and communication.

14. The letter "S" (R)

- Meaning: It indicates honesty and firmness, and it is the letter of honesty and steadfastness.

- Energy: The energy of honesty and steadfastness, which expresses honesty and firmness.

- Sound: The sound of the counter is strong and defined, expressing strength and determination.

- Shape: The shape of the Y is straight and defined, expressing honesty and consistency.

15. The letter of the adjective (z)

- Meaning: It indicates light and appearance, which is the letter of light and clarity.

- Energy: The energy of light and clarity, expresses light and visibility.

- Voice: The sound of the adjective is strong and defined, expressing strength and determination.

- Shape: The shape of the adh is curved and round, expressing light and clarity.

16. The letter Ta (i)

- Meaning: It indicates folding and finishing, which is the letter of completion and closure.

- Energy: The energy of finishing and closing, expresses the folding and finishing.

- Sound: The sound of the ta'a is strong and defined, expressing strength and determination.

- Shape: The shape of the fold is curved and round, expressing the end and the conclusion.

17. The letter "Z"

- Meaning: It indicates appearance and clarity, which is the letter of appearance and clarity.

- Energy: The energy of appearance and clarity, expresses visibility and clarity.

- Sound: The sound of the dha'a is strong and defined, expressing strength and determination.

- Shape: The shape of the Dhaa is curved and round, expressing appearance and clarity.

18. The letter of the eye (p)

- Meaning: It indicates aid and assistance, and it is the letter of help and support.

- Energy: The energy of help and support, expresses aid and assistance.

- Voice: The sound of the eye is light and extended, expressing extension and support.

- Shape: The shape of the eye is curved and round, expressing help and support.

19. The letter al-Ghayn (g)

- Meaning: It indicates wealth and sufficiency, which is the letter of sufficiency and riches.

- Energy: The energy of sufficiency and richness, which expresses wealth and sufficiency.

- Voice: The sound of the gin is light and extended, expressing extension and sufficiency.

- Shape: The shape of the gin is curved and round, expressing wealth and sufficiency.

20. The letter of the fa (p)

- Meaning: It indicates fulfillment and fulfillment, which is the letter of fulfillment and fulfillment.

- Energy: The energy of fulfillment and fulfillment, which expresses fulfillment and fulfillment.

- Voice: The sound of al-Fa'a is strong and defined, expressing strength and determination.

- Shape: The form of fulfillment is straight and defined, expressing fulfillment and fulfillment.

21. The letter of the rhyme (s)

- Meaning: It indicates fighting and conflict, which is the distortion of conflict and fighting.

- Energy: The energy of conflict and fighting, which expresses fighting and conflict.

- Voice: The sound of the rhyme is strong and defined, expressing strength and determination.

- Shape: The shape of the qaf is curved and round, expressing conflict and fighting.

22. The letter Kaf (K)

- Meaning: It indicates sufficiency and sufficiency, which is the letter sufficiency and sufficiency.

- Energy: The energy of sufficiency and sufficiency, which expresses sufficiency and sufficiency.

- Voice: The sound of the kaf is strong and defined, expressing strength and determination.

- Shape: The shape of the kaf is curved and round, expressing sufficiency and sufficiency.

23. Letter L (L)

- Meaning: It indicates cohesion and adhesion, which is the letter of adhesion and cohesion.

- Energy: The energy of adhesion and cohesion, expresses cohesion and adhesion.

- Voice: The sound of the lam is light and extended, expressing extension and adhesion.

- Shape: The shape of the lam is curved and round, expressing cohesion and adhesion.

24. Letter Meem (M)

- Meaning: It indicates familiarity and transition, which is the letter of transition and familiarity.

- Energy: The energy of transition and familiarity, expresses familiarity and transition.

- Voice: The sound of the meme is light and extended, expressing extension and transition.

- Shape: The shape of the meme is curved and round, expressing transition and familiarity.

25. The letter N (N)

- Meaning: It indicates vitality and activity, and it is the letter of activity and vitality.

- Energy: The energy of activity and vitality, expresses vitality and activity.

- Voice: The sound of the noon is light and extended, expressing extension and activity.

- Shape: The shape of the noon is curved and round, expressing vitality and activity.

26. The Letter of Distraction (E)

- Meaning: It indicates the form and the preparation, which is the letter of preparation and the form.

- Energy: The energy of preparation and form, expresses form and preparation.

- Sound: The sound of distraction is light and extended, expressing extension and preparation.

- Shape: The shape of the distraction is curved and round, expressing form and configuration.

27. The Letter "F"

- Meaning: It indicates the conjunction and the conjunction, which is the letter of conjunction and conjunction.

- Energy: The energy of binding and binding, expresses the binding.

- Sound: The sound of the waw is light and extended, expressing extension and connection.

- Shape: The shape of the waw is curved and round, expressing the connection and the conjunction.

28. Letter J (J)

- Meaning: It indicates readiness and continuity, and it is the letter of continuity and readiness.

- Energy: The energy of continuity and readiness, which expresses readiness and continuity.

- Sound: The sound of the Ya is light and extended, expressing extension and continuity.

- Shape: The shape of the Y is curved and round, expressing continuity and readiness.

The bottom line

Sensing the meanings, energy, sound, and shape of letter names reflects the depth of the Arabic language and its ability to express different concepts. Each letter carries a special energy and unique meaning, making Arabic a rich and multidimensional language.

"Presented in the form of an integrated series of specialized and interconnected articles**, this book represents** an innovative and comprehensive vision that addresses a central problem: how to understand and manage the Holy Quran authentically and effectively in our digital age, transcending the problems of traditional understanding and historical influences that may obscure its lights. **These essays**, some of which may have been independently developed and then compiled and updated within this overarching framework, combine to present an "interactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.

The book starts from a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the original origins and sources: the Qur'an itself and the original Qur'anic manuscripts (both paper and digital), with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not stop at criticism, but also presents **a series of new concepts and original insights** that reconstruct the correct understanding of religion and life, relying on a methodology that combines constructive criticism, accurate linguistic analysis, contemplation with the mind and heart, and the use of modern technology as auxiliary tools.

The articles vary to cover a wide range of topics, formulated in specific series aimed at correcting concepts and providing Qur'anic alternatives, the most prominent of which are:

- **Chains on Faith and Doctrinal Concepts:** One that dismantles the concept of "**Godliness and Divinity**" and clarifies the relationship between God and Gabriel, and another that deals with "**Attributes of Believers**" as practical skills for dealing with "evidence" and accessing the world of matter.
- **Series to explore precise Qur'anic concepts:** such as one that delves into the meaning of "**spiritual washing and purification**" as a process of inner purification, and another that analyzes the word "**dhikr**" in its spiritual, psychological, and practical dimensions as a way of life.
- **Chains to re-understand worship and rituals:** such as the essays **"Prayer**" that go beyond ritual movements to see a journey of awareness and change, and the "**Hajj**" series, which presents it as a journey of knowledge that transcends place, as well as a deeper understanding of "**fasting**" as a method of contemplation.
- **Chains to correct narratives and misconceptions:** such as a series that deals with the concepts of "**killing, coercion, and juggernaut** in the Qur'an to provide an alternative reading that goes beyond physical violence", and others that refute the concept of "**abrogation**" in the sense of removal, and present it as a statement and clarification, in addition to a series about "**jinn and devils**" that dismantle superstitious perceptions.

The ultimate goal of this integrated series is to enable the reader to build a lively and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive '**book of guidance**' in all aspects of

life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the age."

135 Acknowledgments

In the name of God the most Merciful, the most Compassionate

(Wa'l-Qa'an wa'l-'a'aa'aa', 280) (al-Baqarah: 280)

Acknowledgments: To all those who lit a candle in the path of contemplation

At the end of this humble effort, I would like to extend my sincere thanks to all those who contributed to enriching this work on the contemplation of the Holy Qur'an, inspired by the noble verse: "Will they not meditate on the Qur'an?" This is a divine invitation to contemplation, and it is the impetus for every effort made in this book.

* Gratitude that illuminates the paths: Praise be to God, who has made wisdom misguided for the believer, and has brought us together with those who remind us of His verses. At the end of this intellectual journey, I would like to express my gratitude to all those who lit a candle in the path of this work, and who made contemplation a bridge between hearts and minds.

To those who are firmly rooted in knowledge: great people who stood like mountains in the time of wandering, may Allah be pleased with them with the abundance of their knowledge and the purity of their beds, especially those who linked the depth of interpretation with the concerns of reality, and they were the best inheritors of the prophets.

To the new thinkers: young people and scholars who have made the Qur'an a living dialogue, they did not stop at its letters, but they dived into its secrets, and opened windows for us that we did not know before. Thank you to those who insisted that the Qur'an be a book of life and not a book of shelf.

To every participant with honest intentions: Muslims or non-Muslims, agreeing or disagreeing, every letter written with the intention of seeking the truth is jihad for the sake of Allah, and every constructive criticism was a mirror that illuminated the flaws of the work.

Special thanks: To those who believed that the Qur'an is renewed by the contemplation of its people, so they supported this project with their opinions and time, and reminded us that "the best of people are the most beneficial to the people."

Collective Reflection: A Duty and a Necessity

The collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries, and it is an Islamic obligation and a civilizational necessity. When people come together to meditate on the Qur'an, they share knowledge, correct concepts, build a harmonious society, and turn understanding into action.

Why Collective Reflection?

1. Knowledge Sharing: Each contemplative person adds his or her own vision.
2. Correcting concepts: Dialogue reveals mistakes.
3. Encouraging commitment: Collective contemplation motivates the work of the Qur'an.
4. Building Society: The Qur'an unites hearts.
5. Practical application: Turning understanding into behavior.

(Al-Zamr: 17-18): This is the constitution of al-tadabar.

The importance of tracking the new prudents:

Tracking the new is necessary to renew understanding, link the Qur'an to reality, enrich Islamic sciences, and confront suspicions.

How to Track New:

1. Interactive platforms: Gathering contemplative people and disseminating their ideas.
2. Conferences and seminars: Discuss new visions.
3. Books and magazines: Publishes modern commentaries.
4. Cooperation with universities: Encouraging scientific research.
5. Use of technology: application development and employment of artificial intelligence.

New Tracking Controls:

* Adherence to the internal rules of Qur'anic interpretation (harmony between verses).
* Relying on logical and innate evidence, avoiding incitement, extremism and superstition, and conforming to the Sunnah of Allah.
* Balance between old and new.

Beware of sanctifying people: Our appreciation of scholars and thinkers, whether they are from the predecessors such as the four Imams, Bukhari and others, or from the contemporaries and the newcomers, should not turn into a reverence that elevates them above the level of infallible human beings. They are all human beings who make mistakes and make mistakes, and as it has been said: "Everyone is taken from what he says and returns except the owner of this grave" (referring to the Prophet (peace and blessings of Allaah be upon him). Although religion is based on correct transmission, reason is the object of assignment and the instrument of understanding, discernment, and weighting. Therefore, we must sift through and scrutinize the sayings of all human beings, and present them on the balance of Shari'ah and reason, in order to follow the best and closest to the truth, in order to achieve the Qur'anic method: "Those who listen to the words and follow the best of them, those whom Allah has guided, and those are the best of hearts" (Al-Zumar: 18). A proper understanding of religion depends on a balance between correct transmission and clear reason, not on blind imitation or reverence for men.

Acknowledgments:

I would like to thank all those who have enriched this work, both old and new, thinkers and researchers, Muslims and non-Muslims. I believe that dealing with the Ayatollahs, with any sincere intention to seek the truth, is an enrichment of the religious and cognitive field.

(List of Reviewers in References)

(Note: The reference to the existence of a list of managers has been retained in the references section)

I ask God to help me to prepare a list of contemplative people who have helped me acquire contemplative skills.

In conclusion:

I ask Allah to make this book pure for His face, to benefit us from it, and to provide us with the contemplation of His Book and to act upon it. Praise be to Allah, the Lord of the Worlds.

(Al-Baqarah, 127) (Al-Baqarah, 127)

I ask God to make this work pure to His face, to write down the reward of all those who contributed to it, and to open doors of contemplation for us that bring us closer to understanding His intentions.

- Ma'u'l-Sa'a' **i'l-'A'i'l-'A'l-'A'i'l-'A'i'l-'A'l-'A'a'i'l-'A'i'a'i'a'i'.**

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- Quranic Tadbarat channel with Ihab Hariri @quranihabhariri
- Firas Al Moneer Academy of Firas Al Moneerrkh @firas-almoneer
- Dr. Yousef Abu Awwad @ARABIC28
- The Truth of Islam from the Qur'an "2" @TrueIslamFromQuran.
- Oasis of Quranic Dialogue @QuranWahaHewar
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INDEX TO VOLUME I

INDEX TO VOLUME II

INDEX TO VOLUME III

138 Introduction to the Project of Digitizing the Original Manuscripts of the Holy Qur'an and the Six Books Series: The Light of Reason and Authentic Contemplation

"The Qur'an is a guidance, healing, sustenance and light for the believers", with these great words, Allah describes His dear Book, stressing that it is the great grace that guides the hearts, heals the breasts, and illuminates the paths.The scholars of the Ummah have made strenuous efforts over the centuries to preserve this great book and facilitate its understanding, so they have established the formation and the dots and laid down the rules of recitation. However, these blessed efforts, to the extent that they facilitated the apparent reading, inadvertently obscured some of the beauty and depth of the original Qur'anic text.

In this context, the project of digitizing the original manuscripts of the Holy Qur'an comes as a unique initiative, which aims to make the Qur'anic text available in its form closest to the moment of revelation, before the touches of human ijtihad are added to it. The digitization of these manuscripts – especially the Ottoman Holy Quran – is not just a technical work, but a call to revive authentic contemplation and to encourage critical thinking that transcends blind tradition.

Why are digital manuscripts key to authentic contemplation?

Transcending "unconscious submission": Digital manuscripts, with their variety of drawings and different compositions, reveal to us that the original Qur'anic text was too broad to be reduced to a single reading or a stereotyped understanding. It is an invitation to examine the legacies with a scrutinizing eye, not with a resignative eye.

Freeing the mind from constraints: The Qur'an in circulation today, with its unified formation, may make the reader feel "complete understanding" and "finality of interpretation." Digital manuscripts, with their various drawings, free the mind from these constraints, and open up horizons for questioning and reflection.

Rediscovering Hidden Meanings: A return to the original manuscripts can reveal subtle differences in painting, but these differences may carry deeper and more subtle meanings, beyond superficial and direct meanings.

Encouraging personal reflection: digitizing manuscripts and turning them into an interactive book that puts in the hands of each contemplative person his own manuscript, shapes words according to his understanding, records his reflections, and

shares them with others. Each contemplative person becomes his own manuscript, which enriches the field of Qur'anic contemplation with a multiplicity of visions and understandings.

The Six Books Series: From Symbol to Reality

This six-book series is not just a theoretical study, but a practical application of the digitization project. Each book in this series presents a different aspect of contemplation through digital manuscripts, taking us from symbol to reality, from theorizing to practice.

Book One: "The Lights of the Statement in the Drawing of the Ottoman Qur'an: Revealing the Secrets of the Tongue"

It focuses on the linguistic and rhetorical aspects inherent in the drawing of the Ottoman Qur'an, and opens up prospects for a deeper and more accurate understanding of the Holy Qur'an.

Book Two: "The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript" New Rules for the Qur'anic Arabic Language: We are not satisfied with traditional grammatical and morphological rules, but we seek to devise new rules, derived from the Qur'anic text itself, and with the help of the original Qur'anic manuscripts as evidence of the manifestations of this language.

Book Three: "Contemplation in the Mirror of Drawings: Practical Applications of Digital Manuscripts in Contemplation of the Qur'an" provides practical and concrete applications of how digital manuscripts can be used to understand the Holy Qur'an in a deeper and more comprehensive way.

Book Four: " Changing the Concepts of Qur'anic Terminology as an Application of the Jurisprudence of the Qur'anic Language" This book aims to reconstruct the correct understanding of religion and life by introducing a series of new concepts that extend to various areas of life: religious, intellectual, social, and economic. It also encourages the use of modern technology, group interaction, and digital knowledge collaboration.

Book Five: The Project of Digitizing the Original Manuscripts of the Holy Qur'an The book presents an ambitious project to digitize the original Qur'anic manuscripts (especially the Ottoman Qur'an) and make them available to the public in an interactive manner. The project aims to revive the authentic contemplation of the Holy Qur'an.

Book Six: Towards Conscious Contemplation: A Practical Guide to Understanding and Applying the Noble Qur'an in the Modern Era

Call to Action:

These six books are a call to action, a call to optimism, and a call to participate in building a better future for Quranic contemplation and to serve the Book of God.Let us make
these digital manuscripts a starting point for a rich contemplative journey, in which we

will benefit from the pure Qur'an, be inspired by its clear guidance, and discover for ourselves the miracle of the Arabic tongue that was manifested in this eternal book.